

SABBATUM.

The Mystery of the Sabbath

DISCOVERED.

- { The Doctrine of the Sabbath, according to the Scriptures, and the Primitive Church, is declared.
- { The Sabbath Moral, and Ceremonial, are described, and differenced.
- { What the Rest of God signified, and wherein it consisted.
- { The fourth Commandment expounded.
- { What part of the fourth Commandment is Moral, and what therein is Ceremonial.
- { Something (occasionally) concerning the Christian Sunday.

Wherein

By EDM. PORTER, B. D. Somtime fellow of
St John's Colledge in Cambridge, and
Prebend of Norwich.

Aug. Cont. Adimant c. 2. Tom 6.

Sabbatum, non repudiatur (est) sed intellectum à Christianis.

Epiphani. H. x. 20.

*Christus est magnum illud Sabbathum, & perpetuum; cuius figura
erat parvum Sabbathum, quod inserviebat usque ad ipsius adventum.*

Prudent. in Apotheosi

— — — *En tibi Christum,*

*Infelix Iudea, deum! qui Sabbathum solvens
Terrea, Mortales aeterna in Sabbathus sumpsit.*

Origen in Math. Tract. 29.

*Veniens autem Dominus noster Sabbathum nostrum, & requies nostra,
attulit nobis requiem Sabbathi sui. &c.*

London, Printed for Charles Webb, and are to be sold
at the Boar's Head in St Paul's Church-yard

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1888-1889
January 21, 1889

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To the Right Honourable,
THOMAS Lord Richardson,
Baron of Cramond.

AND,

To the truly Noble and Vertuous Lady, the Lady *ANNE Richardson*, his right worthy Consort.

PEACE, and TRUTH.

RIGHT HONOURABLE,

Of all the mistakes and misunderstandings of men, in the grand Mysteries of our Religion, there is none that may more deservedly be put into the catalogue of popular, and (almost) universall errors, then the erroneous conceivings and misapprehensions of the doctrine of the Sabbath; wherein, not onely the Antient and Modern Jews, but also many Christians, both learned and lewd, did, and do alike erre: Insomuch that now

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of late, the old saying is come to passe, Communis error facit jus; for we have lived to see Sabbatarian errors to be grown up into a Law, and to be confirmed. And the very appellation of Sabbath (which in the Moral part of the fourth Commandment, signifies Christ our Redeemer;) and in the latter or Ceremonial part of the said Commandment, signifies the seventh day from the Creation, or last day of the week) to be applied to our Sunday, which is the first day of the week, and the eighth from the Creation. And this, even by many Preachers, some of them being very learned; whereby the lesse learned sort of Christians are misled into the same error with the Jews, who would see no further into the great mystery of the Sabbath, than onely the consecrating of the seventh day, as ours at this time do the eighth day: And neither of them will be as yet persuaded, to look more deeply into that most divine and gracious Law of the Sabbath.

The principall misleader into these errors in our daies, is, I conceive, that otherwise pious and learned Book, entituled, The Practise of Piety; the right Author whereof, I think, is concealed: A

^{advice to late} Writer i thinketh, that it hath been
a Son. too oft printed, because (as he saith) it is
con-

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contrary to the Church Protestant in the doctrine of the Sacrament: ^b I think it ^b pag. 513. far more contrary to the Church Calvinist, ^c pag. 515. in the Doctrine of the Sabbath; which word Sabbath, this Writer not onely applies ^{Edit. 32.} to our Sunday, but also labours vehemently, with multitudes of Arguments, unnecessary, uncogent, and also untrue, to prove it the Sabbath meant in the fourth Commandment. Seneca saith, ^c Suspe- ^{Sen. lib. 3.} ^{Etus est judici, qui plus quam se defen-} ^{Cont. 22.} dit. Verily, his over-many vain proofs, and superfluous pleadings, may, to a judicious Reader, make his cause to be suspected the more, either of error, or (which is worse) of designe and collusion.

For some of our own learned Writers have long ago declared in their printed Books, that the late, or yesterday use, of calling our Sunday, The Sabbath, was set on foot by that sort of men, who have made it their trade to asperse, both the Doctrine and the Discipline of this Church, on purpose to please and accommodate those turbulent spirits, that have for a long time waited for an opportunity, to make a prey thereof. And these their instruments may justly be suspected, to carp at this Church for their own designes; as Politian saith of one of his opposits, ^d Non ideo ^d Polit. l. 7
me ^{Epist. 20.}

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me carpit, ut carpat, sed ut victim
quarat: And indeed, our Zelot Sabba-
tarians, by such practises, have of late well
feathered their nests, though with the ruine
of the most renowned Church in the world;
but, aliter non fiunt Floralia. And they
have moreover abused the present State
with this word Sabbath, whereby our Sun-
day is of late re-baptized, or Turkened
into a Sabbath; which our former Parlia-
ments in their Statutes, in the daies of our
fore-fathers, and untill the reign of our
late gracious King Charls of blessed me-
mory, and inclusively; and the Church of
England also, for weighty reasons; called
by none other name but Sunday. But such
things need not seem strange, when the
Nobles and Worthies of David, and also
the Sage and Reverend Aaronites, and
their Learned Levites, are excluded from
the Sanedrim.

As for the appellation of Sabbath, so
misapplied to our Sunday, no authority of
Scripture, can, with any colour of right
reason, be alledged, either directly, or de-
rivatively, from thence. The Jews that
were converted, and made up a Body of the
Primitive Church, and first began the ce-
lebration of this day, did never call it Sab-
bath, nor did any Apostle so call it, nor in-
dee

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deed any of the antient Fathers; nor was this day meant by * Origen, who is untruly said to have called it, The Christi-an Sabbath, as will appear in this ^{*Sabbatum} Book. ^{Christia-}
^{num.} ^{* Chap. 4.}

As for the other late and new name of Lord's Day, which they would derive from ~~υεκάνημέρα~~, in the Apocalyps, ^{Rev. 1.10.} because our English Translation doth so render those words, (which yet they will not bear) the right reddition whereof is not, The Lord's Day; but, The Dominicall day, as our Englishmen generally ever did before, and yet do, call the Sunday-Letter, not The Lord's day Letter, but, The Dominicall Letter. And the Western Church in all Ages, called this day, either, Dies Solis, or Dominica. For in Scripture, the Lord's Day, ~~μέρα καρπών~~, and ~~μέρα χειρός~~, are all one, and are often used by St. Paul and St. Peter, and are ^{1 Cor. 5.5} rightly rendred, The Day of the Lord, ^{Phil. 1.10.} and, ^{2 Pet. 3.} The Day of Christ; but in a far ^{10.} different signification from that, which these men now call the Lord's Day; for those words signifie The Great Day of Universall Judgment.

Besides, a judicious Reader will consider, how harshly and uncouthly this appellation sounds; for when they speak of many Sundayes, they call them, Two,

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Three, or Four Lord's Dayes, as if we had more Lord's daies than one. If they wil needs use the name of the Lord in calling that day, 'twere far more consonant with the phrase of Scripture, and Euphony, to call it, The Day of the Lord; which yet will not come home to their purpose.

Therefore, those prudent Statesmen, and learned Prelates, which were interested, both in composing our Statutes, and also in compiling and authorising our Liturgie, did, with great caution, decline this appellation, and call'd it Sunday, as some of the most antient Fathers did before, both in the Greek and ^a Latine Church; and this, in likelihood, before the appellation of νεανιν, or Dominica, was generally received; although the word νεανιν was in some particular Churches used, before those Fathers wrote, as may appear by that authentick Epistle of ^b Ignatius, ad Magnesianos.

^a Iug. in.
Mart. &
Terul.

^b Ignat.

Epist. 3.

Edit. Plant.

Neither did those Primitive Christians, before mentioned, who first began this solemnity; nor the Apostles, who approved therof long before the Revelation was written; nor call this day so as it is now called. we find it recorded under the title of, The first day of the week, or first day after the Sabbath, Act. 20. 7. and 1 Cor.

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1 Cor. 16. 2. (εν μιᾷ σαββατῷ, and νεκρῷ πασῶν σαββατῶν) but we find no mention of Sabbath, Lord's day, or Resurrection day; nor did they then call it Sunday, because the naming of the seven week-dayes by the seven Planets, was never before, or at that time used by the Jews, nor by the Romans, their then Magistrates. Whereby it is evident enough, that the assigning of the first day of the week for holy assemblies, was not originally, upon consideration of Christ's Resurrection on that day.

Notwithstanding, the succeeding Church did conform unto that day, because their Predecessors had fixed thereon. And they further alledged new reasons for the retaining of it; They considered, That Christ did indeed rise that day from the dead, That the descending of the holy Ghost at Pentecost, That the creation of Heaven, and Earth, and Light; That Manna rained from Heaven first; and all these, on this first day of the week. Bellarmine addeth, (if you will believe him)

^b That by his, and other learned mens calculations, the Nativity of Christ fell on ^{cultu} ^{Sanct. 1. 3.} ^{c. 11. To. 2.} this first day of the week. These were the reasons for retaining this day, though not of instituting it.

But

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But, in succeeding times, the Jewish appellation of dayes, by First, Second, Third, &c. of the Sabbath, or Week, was disused, Therefore the Church affixed a new name to that day, according to the Custom of their Country, or Ordinance of the Church; and hence came the denomination of Dominica, and Sunday, respectively.

We cannot with reason, account this appellation, Sunday, to be any disparagement to the solemnity of the festivall, in regard, that our Saviour himselfe, (for whose Honour we sanctifie this Day) is called by his

Isa. 60. 20. Prophets, The Sun which shall no more

Mal. 4. 2. go down) And the Sun of Righteous-

Matth. 17. 2. nesse, his glorious Transfiguration is resem-

Matth. 13. 2. bled to the Sun; his Saints are promised, at

43. Rev. 1. 16. their glorification, To shine as the Sun;

& 10. 1. his owne Countenance, and his mighty An-

& 12. 1. gell, and his Spouse, are described by the

glory of the Sun: so that this Name is

high, and glorious; The disusing of this

word Sunday, and Dominica, of late among

us, is upon some reason of State, as of some

other good old words also; as, The word

Kingdome, and Three Kingdomes, and

Bishop, and Common Prayer, Liturgy,

and Letanic, are now left; And in-

stead of them, we have Common-wealth,

Three Nations, Presbyters, Independ-

ents,

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dents, Directory, Sabbath, Lords-day, &c. but old words may return again, and new words may grow obsolete, when the State seeth it needfull, as one saith,

Multa renascentur quæ jam ceci- Horace.
dère : cadentque
Quæ nunc sunt in honore voca-
bula ; Si volet usus.

As for the warrant, and authority for hallowing, and assembling thereon; We say, That it is not grounded on the fourth Commandement, which doth not in the least mention, or meddle therewith; Neither did Christ, or any Apostle command it, as Chemnitius, a Learned Protestant gran- Exam. teth: But we keep it, rather by virtue of the Conc. Trid. fifth Commandement, which requireth us to Honour our Parents, wherein, lawfull Magistrates are included, and their just lawes authorized: Our reasons are these,

1. The institution of the Church Primitive,
2. The Apostolical approbation thereof,
3. The Imperiall decrees, and also, the Regall lawes of this Realm,
4. The constant practise of the Church Catholick, in all ages thereof,
5. The scripturall authority for it, which is derived (as is said before) from the fifth Commandement, although not directly,

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reely, or expressely, and down-right, but secondarily, consequently, and collaterally in
1 Pet. 2.13 these, and the like passages: Submit yourselves to eve y Ordinance of Man for
Heb. 13.17 the Lord's sake. *And, Obey them, that have rule over you , and submit your selves , for they watch for your souls.*

Matth. 18.17. *Christ also said, If he neglect the Church, let him be as an Heathen man , and a Publican. For these , and such like reasons, we adhere to it , and esteem them so ponderous, that we account it an high insolency, and pride, either to abrogate , or but to alter the day, (as some have attempted.) Thus far we agree in the thing; but we dissent from the name Sabbath , and Lords day , and also from all superstition therein practised.*

As touching the Mysterious Apocalyps, from which the late appellation of Lord's day is taken, by a Translation of *υελανηερ*, which is not rendered exactly to the Originall Letter, as is shewed before; Although this Scripture be still confessed both by the Church Protestant, and Roman, to be Theopneust , and Canonicall ; yet, it cannot be denied, that many Learned men, both Anciently, and Lately , have doubted concerning the Writer thereof, and also, have been anxiously perplexed with the obscurities therein.

First,

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First, for the Writer. That he was named John, the Book often declareth; But whether he were St. John the Apostle, the Text doth not declare, nor do the Anciens agree therein; in so much, that in consideration of former disputes concerning the Writer, and also, of the style, phrase, form, or manner of speech therein used, ^a Beza ^{* Prolegom} is inclined to conjecture, that, if it were not ^{in Apoc.} written by St. John the Apostle, yet, that it was written by St. Mark the Evangelist, who was also named John, because we read of John, surnamed Mark, *Act. 12. 12.* and *Act. 15. 37.*

But Beza's conjecture disagreeth with the History of St. Mark, who is recorded by ^b St. Jerome, to have suffered death, ^{b Hier. in Marco.} in the eighth year of Nero, (^c Mr. Selden's Eutychius saith, he died in the first year of that Emperour) whereas, the Apocalyps was first shewed, long after, in the Reign of Domitian, by whom, St. John the Apostle was sentenced to death, in a vessell of flaming oil, as Tertullian, and Jerome, and Euseb. Emis. report, and that he came out of that vessell unhurt: And because, that sentence was executed near the Latin gate at Rome, (as other writers say) therefore, the Church Kalender recordeth this Porta Latina, on the ^{c Origines. Alexand.} ^{p. 38.} sixth

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sixth of May, and in memory thereof, a feast is held yearly on that day, (or for it) in St. John's Colledge in Cambridge.

After this, St. John was exiled to the Isle of Patmos, where this Revelation was received; and after the death of Domitian, he was recalled from banishment, and returned to Ephesus, and there lived, and died in the Reign of Trajan, and was there buried, and his Sepulcher remained there in the dayes of St. Jerome.

Now because there was another, named John, of that time, who was also buried at Ephesus, and that, two Monuments were there strewed, and both superscribed with the Name, or Title of John; and both remained there, untill the dayes of the said,

^a Hier. de ^a St. Jerome, as himselfe saith, and so al-
Script in ^b so saith ^b Eusebius, who further addeth,
^c Joanne.

^b Hist. l. 3. Fortassis, secundus hic, erit Joannes

c. 39. sub cuius nomine Revelatio habetur.

And Dionysius, the Famous, and Learned Bishop of Alexandria, although he was Confident, that it was written by inspiration of the divine spirit, yet, saith he, ^c Non liquidò videtur, quod illius Joannis sit, qui Evangelium scripsit. And addeth, Fieri potuit, in illis temporibus, fuisse alium aliquem Joannem ex sanctis, cui hæc revelaverit Deus. i. e. That it

^c Euseb.
Hist. l. 7.
cap. 23.

did

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did not clearly appear, that St. John the Evangelist was the Writer of the Apocalyps; but possibly, that some other holy man in those times, named John, was he, to whom God revealed those things: thus be. *Neither need it seem strange, that this Revelation should be unduly attributed to St. John the Apostle, seeing we find other Revelations, as Early as this, which went abroad, untruly, under the name of St. Peter, and also of St. Paul, as d Eusebius, and e Austin, and f Sozomen report.*

Hift. I. 3.

c. 3.

in Joan.

Tract. 98.

lib. 7. cap.

19.

Secondly, for the obscurity of this book; it is confessed on all sides, and particularly by ^a Beza, who acknowledgeth himself to be one of those, *Cui hæc mysteria valde obscura videntur*; And both Mr. Selden, and Mr. I. Gregory of Oxford, two Learned men, have affirmed, from the Testimony of Bodinus the Learned French-Writer, that Calvin acknowledged, that He knew not what this obscure Writer meant. *So our late Reverend Diocesan, Bishop Hall, called this Apocalyps, A Revelation unrevealed: and this he said particularly, in respect of the Mystery, of the Thousand years of Martyrs reigning here, with Christ, Revel. 20. 4. The like he reporteth of the most Learned, and Reverend,*

Proleg. in

Apocal.

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Reverend Bishop Andrews, that he profest'd, that he had not proceeded so far, as to understand it; much lesse can we Pygmy-Theologues. It is now fifteen hundred years old, and not yet understood; Mr. Brightman hath not cleared it, nor hath Mr. Mede's Key unlockt it. Nor will it ever (I suppose) be perfectly understood, untill such a Commentary be made thereon, as Divines say of other obscure Prophecies,

^b Irenaeus ^c Aug. de ^d Euseb. ^e Emif. hom. ^f de Nat. ^g Martyr. viz. ^{l. 4. cap. 43.} Prophetiæ prius ænigmata sunt, sed peractæ intelliguntur. And, ^c Prophetiæ obscuræ sunt, antequam fiunt: ^{c. 31.} sed factas, quis non agnoscit? And, ^d Prophetiarum adimpletio est earum expositio. (i. e.) Prophecies are Riddles; the onely or best Expositor of them is their fulfilling.

Amongst the many obscurities of this Apocalypse, this may go for one; viz. what day of the week or year the Writer meant by Dominica dies. That he meant our Sunday, or anniversary Easter, (which is so called, from the Rising of Christ) will be hard to prove. It may possibly signifie the day of the Nativity, or of the Ascension of our Lord, or the day of Pentecost, for ought can appear; for none of these are inferior to his Resurrection, either in mystery, or value, or benefit to man. Or he might

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might mean the day of the Passion of our Lord ; of which, possibly, Christ spake, when he said, Your father Abraham rejoiced to see my day. For indeed, the Passion of the Redeemer was shewed to Abraham, in a mysterious Scene, or dumb-shew ; as, when he acted the resemblance of Christ's Passion with his son Isaac, laying first the wood on him, Gen. 22. then, him upon the wood ; just as was afterwards really done to Christ. As for his rejoicing, it is no marvell if he rejoiced, for his own and his Abrahamites Redemp:ian. Nor is it strange, that Christ should call the Passion-day, His day ; it was indeed, the day of the Jews, of which it is said, Hec est hora vestrā ; Luk. 22. 53. but it was also the day of the Lord. We find both, Tradidit Judas, and, Tradidit Deus, Rom. 8. 32. And, Filius Dei tradidit seipsum, Gal. 2. 20. Ephes. 5. 2. Judas, for mony ; but Christ gave himself for us. The day of his Passion was a day of sorrow, and also a day of joy, in severall respects. We know, that the Primitive Church solemnized the Natalitia, (So they called the passion dayes of Martyrs) with joy and feasting ; and so they did also the Parasceue, or day of Christ's Passion, in St. Austin's time, as himself ^{a Aug. de Temp. Ser.} saith, in one of his Passion-Sermons, 150. Propter hanc crucem, Diem festum

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agimus, & Epulamur. So St. Paul
gloried in the Cross of Christ, Gal. 4. 16.
And seemeth to appoint a Festivall for
the Passion of Christ, when he said,
1 Cor. 5. 7. Christ our passeover is
sacrificed. Therefore let us keep the
Feast. which St. Jerom reads, Itaque
Epulemur. *Sc, it is no novelty, to apply*
the word Dominica to the Passion; for we
know, that there is another Dominica,
which hath been called by the Church, more
than twelve hundred years together, Do-
^b Ambr. minica Passionis; as we find in St. ^b Am-
To. 5. Ser. brole, and in ^c St. Austin, and ever since
44. ^c Aug. de in the middle-age Writers, and later
Temp. Ser. Postillers: *And even in our time, and at*
^{107.} *this day it is called, Passion-Sunday,*
which is the fift Sunday in Lent; and is
so called, onely in a memoriall of the at-
tempt of the Jews to stone Christ in the
Temple, recorded, Joh. 8. 58. which pas-
sage formerly was, and now is, appointed
to be read in the Gospelt for that day.
Therefore it may reasonably seem question-
able, whether the Dominica in the Re-
velation may not possibly relate to the
grand Passion of our Lord. Lastly, This
Dominica might possibly point at the old
Sabbath-day, which was really a day of
the Lord's appointing; which yet, the
writer abstained from calling it Sabbath,
because the Day-Sabbath was then ut-
terly

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terly affolled with the City and Temple, and long before this Revelation was written. And if there were not something of greater concernment to be considered in the Sabbath-Law, than Hallowing of a day, there can be no sufficient cause alledged, why the antient Sabbath-day was not still retained; which yet ought not to be in any wise, albeit some Sabbatarians would have it, and others would have our Sunday to be the Sabbath.

These two disagreeing in the day, yet agree in misunderstanding and abusing those words of Christ, *Pray that your flight be not in Winter, neither on the Sabbath day.* By which words, each party would have their severall Sabbaths confirmed and continued. Matth. 24.

To this we answer, First, This was said to the Apostles, when as yet they were but Disciples; and they were all dead (except only St. John) before the time he spake of came. Therefore this monition was intended, as to be declared to the Jews, whom Christ knew to be intangled in sabbaticall superstition, and that they would so persist, (as that people do to this day) for it had been no sin to fly for life on that day, even when it was a Sabbath really in force, much less afterward, when it was abrogated.

2. It is said, *Pray that it be not in* 2.

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the Winter ; surely no Jew would think it a sin to fly for life in winter, (only because 'twas winter). But Winter and Sabbath are here joyned, to shew the reason of both to be the same, and that, not to be sin, but onely danger, trouble, and inconvenience. First, for Winter ; Because the daies would be short, the waies foul, the season cold, and dangerous to themselves and their little ones, especially to
vers. 16. abide in desolate Mountains, unto which they are directed to flye. Secondly, for the Sabbath; Because their fellow Jews, being involv'd in that superstition, would account them enemies to their Religion, and so neither joyne with them, nor afford them any succour ; and moreover kill them, as they did many, upon pretence that they were flying to the Romans.

3. This morition was meant onely to the Jewishly-affected Sabbatarians, because (as it is remarkably obserued by Eusebius) * at the time of begining Jerusalem, not one Christian was left in that great City : they were all departed before to Pella beyond Jordan, to which they were warned by that Divine Oracle, Migramus hinc, as Eusebius thought.

4. It is observable, that Christ upon the same occasion then said, Woe be to them that are with child, and give suck in
viii. 19. those

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those daies. *he woe must signifie temporall woe of affliction, and not eternall woe;* for no man will say, that child-bearing, or giving of suck, are sins, because in Scripture, both are accounted blessings. So that praying against this Sabbath-flight, or Vwinter-flight, is but to pray against temporall calamities.

5. If to fly on the Sabbath-day at that time had been a sin, Christ would not have said, *Pray that it may not be;* but he would absolutely have forbidden it, as he did all transgressions of the Morall Law.

6. The meaning of Christ was, to forewarn the Jews, to desist from their vain Sabbathizing; as if he had said, *The Jews, who so much dote on their Sabbath day, and hate me, and seek my life for dissolving it, as Joh. 5. 18. What will they do when their enemies invade them on the Sabbath day?* for then, they must either break their Sabbath by flight, or else die in their sloath and superstition. Therefore they have need to pray, that this pressure come not on them, upon their Sabbath day.

7. They that urge his place for a now-Sabbath, should first agree, which day they will insist on, whether Saturday or Sunday. 1. If Saturday, we ask, why themselves do not keep it. 2. If Sunday, we say, *This place will appear miserably invalid*

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valid to prove, because Christ never at all mentioned it, nor did any Apostle command it, (as is shewed before) nor did any of the Sabbatizing Jews then apprehend it, or to this day believe it.

For these, or for better reasons, the late Learned and Reverend Bishop of Worcester, (my most dear Country) when he was Professor of Theology in Oxford, doubted not to conclude publickly upon this very place: That it is ridiculous for any Dr. Pri-
deaux, de
Sab. Orat. bath from these words; which Christ
An. 1622 foretold but onely as an inconveni-
ence, which would arise from the Ju-
daicall superstition.

I find also another pretty argument used of late, to prove our Sunday to be a Sabbath; for, The word Sabbath signifieth Rest; therefore Sunday being a day of Rest, ought to be called Sabbath. If this will hold, Why should not our late frequent Fasting dayes, and Thanks-givings, be called Sabbaths, which were enforced by watch-men, and under penalties, with as great caution as our Sundayes, from working and travell-
ling? Or why should not Nighe, the time of generall Rest; and our Beds, the place thereof; and even our Graves, be called Sabbaths? But if the Inventer of this Ar-

gument

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gument had considered, that the Fourth Commandment, or Scripturall Sabbath, doth not signifie onely the corporall Rest of man, but onely his spirituall Rest; and moreover, and most principally, the mysterious Rest of God, (as it is said, God Rested) he might easily have answered his own argument with a better. For the true Sabbathall Rest cannot otherwise be rightly understood, but onely of the Rest both of God and Man; and this Rest can no where be found, but onely in Christ the Saviour. Heb. 4. 4.

There is yet another scruple, occasioned by our translation of the fourth Commandment, which either hath, or may divert men, from the right understanding thereof; for thus our English read it, Remember to keep holy the Sabbath, &c. Hence some imagine, that to keep holy relateth onely to a Day, and not to Christ. But the more clear, and true, and unscrupulous Translation might have been, by our old English word, Hallow, or by the word, Sanctifie, borrowed from the Latine; thus, Remember that thou Hallow (or Sanctifie) the Sabbathday. This doubt will be plenifullly cleared, by the perusal of the Chap. 9. ninth Chapter of this Book.

Notwithstanding all this; it may be granted, that Christ giving that monition to pray, did fore-see and relate to some

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kind of Law, whereby the Jews of that time would be girt and obliged, to keep the old Sabbath. But if we enquire by what Law, we shall find it to be neither the Moral, nor the Ceremonial Law of God, but onely a popular Club-Law, or Law of Arms; which was indeed the tyrannicall and superstitious Law, of those grand Zelots and Rebels, which ciuelly insulted over their Country-men the Jews, as Simon, John, and Eleazer, (of whom we read much in ^a Josephus) who then rebelled against ^a Jos. de Cæsar, their Lawfull Prince at that time, (though Nero) and thereby caused the utter and finall ruine of their City and Country.

If we now examine the Jewish superstitions, and compare them with the practises or commands of some sabbatizing Christians, we shall find them running parallel, as they are recorded, both by our own, and by forrain Writers; as 1. If a Jew fell short of home on a Sabbath-Eve, he must stay there, in wood, wildernes, or highway, till the Sabbath were past. 2. A blind Jew might not carry a stiffe. 3. A wounded man might not wear a plaister, nor a woman a fan. 4. A Jew might not carry mony in his purse, nor knock at a door with an Hammer, or Ringle; nor wear

Buxdo f.

History of
the Sab.

Clogs

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Clogs or Pattens; nor a Taylor his Needle;
nor milk Kine, nor lift a beast out of a
ditch, nor kill a flea on that day.

So some Christian **Sabbatarians** have ^{Mr. Tho.} taught publickly: 1. To work on Sunday, ^{Preface on} Roger's (Lord's day, they call it) or throw a boule, ^{the 39 Ar-} is a sin as great, as to kill a man, or com- mit adultery. 2. To kill a cock, as bad as to kill a servant. 3. To make a Feast, or dress a Wedding-dinner, as bad as for a father to cut his own child's throat. 4. To ring more Bells then one, as to com- mit murder. They say, one may not carry provender to an Horse; a Maid-servant would not sweep her Kitchin, nor wash her Dishes; a zealous sonne would not ride for a Bone-setter, when his Father's bones were broken. Some school-men among the Romanist's, have bin as eager in this super- flition as ours; They taught, that it is as great a sinne to stitch a peor Man's broken Shoe on Sunday, as to kill a Thousand men, ² as Doctor Tuppius reporteth. ^{Advers.} ^{Concil. Tri-} Besides all this, some of our own **Sabbatarians** have la- dent, to revive, and bring in the old Jewish saturday-Sabbath. Thus hath this **Sabbaticall Law**, and our **Christian Sunday** been abused by schismaticall Demagogues, who, notwithstanding, have bin of late both permitted, and encouraged for such politick ends,

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ends, as we see, are now fully effected. The consideration whereof, moved me to endeavour a right understanding, and vindication of the Divine Sabbath Law.

I have also addressed this discourse to you, My most Honour'd Lord, and Lady, for an acknowledgement of your many favours, to my self, and to my more dear Consort in these hard times; and for a testimony of my most thankfull apprehension thereof; And also, for that I am well assured, that you, My Lord, in your love to Truth, and Piety, have taken pains to inform your selfe in this very Mystery, by carefull attention in hearing, and by your more private readings, and conferences, besides your secret Meditations, (best known to your self). Of which Christian imployments, because I was in some part, Consciouſ; it stirred me the more, to hasten this Work, wherein, I trust you will find satisfaction, when your leisure will permit you to read it through.

I beg both your pardons for my tediousneſſe in this addreſſe, being not ſo much Epistolary as Hagogical, which I ſo deſigned, to be inſtead of an Introduction, needfull for the more eaſie, and unſcrupu-
lous peruſall of the ensuing Treatise; which I have cloathed with ordinary and coorte
Apparel,

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Apparrel, in a low, and vulgar style, as to be the more fitly accommodated, to the ordinary, or middle sort of Christians: just so, as the Books of our Sabbatarians are, whereby they have gained too much upon the easiness, and credulity of their adherents; This book is therefore of the like alay with theirs, as one saith,^b

Æquales scribit libros Calvinus,<sup>b Mart. I. 7.
ep. 89.</sup>
& Umber.

In old time, Writers were thought to procure a kind of immortality to them, whose Names they recorded in their Books; therefore, ^a Plinius the younger, (a man of singular worth, who procured a stay, and mollifying of the persecution under Trajan) desired Tacitus (his contemporary) to record his Name in his History, because he thought that so, it might continue as long as the World: And before him, Ovid, by the same way, promised the like to himself, and to his Wife,^b

^a Plin. I. 71.
^b Ovid. Met
& Tripl. I. 5
eleg. 15.

— Nomenque erit indeleibile
nostrum. And
Perpetui fructum donavi nominis—

So when Picus Mirandula wrote a book,
and

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and dedicated it to Politian ; he returned
c P. lit. lib. this answer , ^c Ago tibi gratias ob im-
mortalitatem. Just so did ^c Lipsius to ano-
^{Epist. 5.} ^{ipf. cent.} ther.
^{ep. 65.}

But I may not promise , or hope for any such production , or issue , by these papers , to you , or to my Lady , though I wish I could ; yet I am well assured , that the Doctrine herein delivered , (being of the greatest concernment , and comfort for Christians) is such , as ought to continue in the Church , as long as it is Militant .

Neither do either of you need any such immortalizing Pharmacum , or paper-charm for that , which your owne eminent , and shining vertues may by themselves procure ; your piety to God , your sincerity , and constancy in true Religion , your mercifullnesse , and charitable compassion , and bountifull reliefe of the poor Members of Christ ; your generall goodnesse toward all sortis of people , and particularly to the now oppressed Church-men in these bad times , will be your Testimonials , or Epistles (as the Apostle speaketh ,²) and Comforts to your Consciences whil'st you live here , and Monuments or Trophies to posterity , when both of you , in a full and good old age , shall follow those Prayers , and Almes which are gone up before you , for a Memoriall before God , with

² Cor. 3. 10. 4.

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with whom I trust, you will find your names recorded with an everlasting Character, in the blessed Registry of the Book of Life. In the mean time, whilst my now aged life shall last, I will not forget to recommend you, and yours, in my Prayers to the Merciful protection of our Lord Jesus, and remain. My Noble Lord, and Lady,

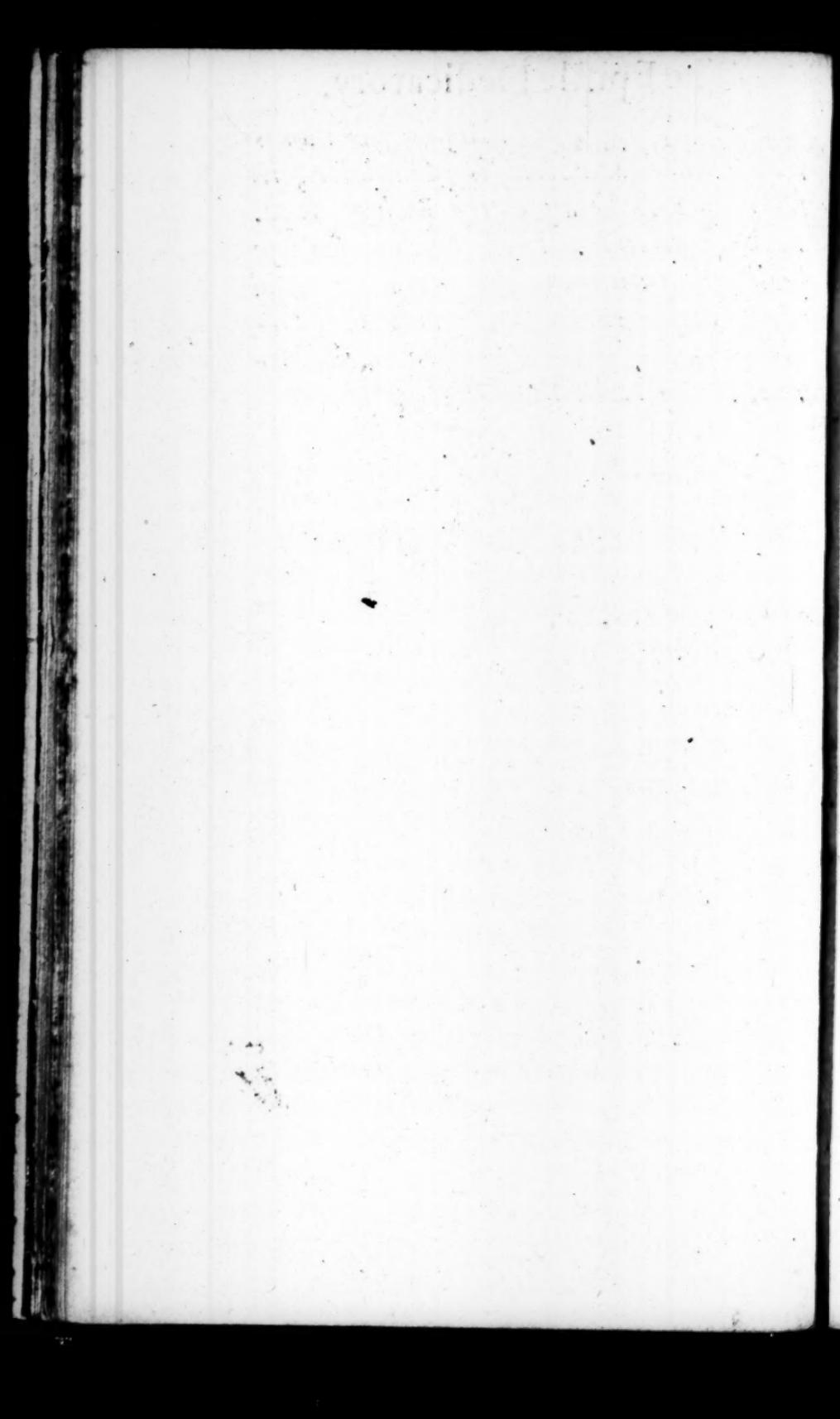
Your devoted and obliged Servant,

EDM. PORTER.

Marlham in Norf.

Octob. 1. 1658.

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ERRATA.

PAg. 5. line. 8. read, *force, and necessity*, p. 8. l. 3.
tell us, p. 13. l. 27. *Judaical*, p. 25. l. 6. *Onera*,
p. 26. l. 23. *Judaical*, p. 32. l. 31. *We are*, p. 34. l. 16.
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p. 46. l. 34. *killing law*, p. 48. l. 5. *Law of God*, p.
65. l. 5. *Ιυπακόν*. l. 6. *Σκιά*, p. 89. l. 17. *intermuni-
dium*. l. 18. *Μεταχότυπον*, p. 107. l. 6. *God added*, p.
134. l. ult. *And in him*, p. 166. l. 16. *judicial* l. 20.
judicial, p. 168. l. 1. 10 *et a part*, p. 227. l. 1. *Jeremie*
In the Margin, p. 13. l. 1. *Ignatius*, p. 125. l. 3. *Lacri-
tius in Diog.*

De minutiis viderit lector.



The Mystery of the Sabbath Discovered.

The Sabbath Morall.

CHAP. I.

The Church disturbed about the Doctrine of the Sabbath: Of Sunday-Sabbatism: Of works practised therein, and Recreations forbidden. That the celebration of Sunday is pious, although not commanded by the Fourth Commandment. How the Ancient Patriarks did Sabbatize, yet kept not a Seventh day. That the ten Commandments are still in force. A passage in St. Austin and Isychius explained: and an abuse of the Commandments in the Roman Catechism, shewed.


 HE various opinions of men in the Doctrine of the Sabbath, (as it is delivered in the Fourth Commandment of the Morall Law) hath more disturbed the Christian Church in these latter times, then they did the Fathers, & the Zealous Christians in the Church Primitive; yet then, was the Doctrine of the Sabbath mistaken and perverted by Ebion, who taught, that Christians should necessarily

cessarily keep the Jewish *Hebdomarie*, or seventh-day Sabbath ; (as some among us have done) and is therefore by ^a *Epiphanius* and ^b *Theodoret*, branded with the mark of a Judaizing Heretick.

^a *Epiph.*
bær. 30.
^b *Theod.*
bær. fab.
Lib. 2.

And now, although the rejection of the Jewish Seventh-day-Sabbath is almost generally agreed among us, yet a new Sabbath is set up on the Eighth day, or first day of the week, to be observed with as great strictnesse, as the old Sabbath was on the Seventh day by the Pharisees ; for now not only labours are forbidden, but also honest recreations, such as we do not find to have been forbidden by those very Jewish zelots. Which late strictnesse hath given an occasion, or pretence, to some, to think it to be required, rather in opposition to former permissions, then for any *new light*, or religious zeal ; because they have observed, that by order of the same Superiors who forbade Recreations, Souldiers have been commanded to march, and the utensils and luggage of War, Carts, Wagons, & Artillary, have been drawn out, and molt cruell & bloody battells fought on that very new Sabbath-day ; and all this, upon pretence of either private & personall necessity, or necessity publik, which is now called *Reason of State* ; whereupon some of the approved *Preachers* of these times have openly in the Pulpit declared their dislike, and said, that now the State Civil is become like a *Ship* ; and the Church like a *Cock-boat*, which must follow the motions and turnings of that *Ship of State* : intimating hereby, that our Religion must be reformed so, as to be subservient to the interest and accommodations of the Civill govern-

vernors, which is quite contrary to the desires of those men, who hoped, and expected, that their *Kyrk* should have bin made the *Ship*, and the State should have bin the *Cock-boat*.

Mose and *Aaron* were brethren, and agreed that *Moses* might be directed by *Aaron* in *Spiritualls*, and *Aaron* Supported by the *Brachium temporale*, or *civill authority* of *Moses* for stablishing true *Doctrine*, and godly *Discipline*: which formerly was the happy, and peaceable usance of this *kingdome*, wherein the state *civill* was supreme, because, as *Optatus* truly said against the disturbing *Donatists*, *c Non est Republica in ecclesia, sed ecclesia in Republica est.* i. e. The Commonwealth is not ^{c. Optat.} lib. 3. p. included in the Church, but the Church is in *the Commonwealth*. And yet the civil power will not excuse those governors before God, which authorise the breaking of the *Commandments*, and *Moral law* of God.

For if the *Seventh-day Sabbath*, practised in the *Jewish Commonwealth*, or the *Eighth*, among *Christians* (which some yet call the *Sabbath*) were indeed one of the ten *Commandments of God* (which certainly are moral, and perpetual), then did the *Jewes* sin in performing the works of *Warr*, and of *Circumcision*, and *Midwifery*, and *Sacrificing at the Tabernacle and Temple*, on their *Sabbath day*: And if our *Sunday* be really commanded by this *morall law of God*, or grounded thereon by a *moral equity*, (as some have untruly affirmed) then neither *private necessities*, nor *publick reason of State*, can quit us from the *guilt of Transgredission* thereof.

The Rule of Divines is, (which I firmly be-

leeve to be true) *Non licet in quavis necessitate, leges Dei morales, seu naturales, violare.* i.e: It is not lawfull in any case of necessity, to violate the moral, or naturall, lawes of God. For example, In the times of Persecution, the ordinary commands of Persecutors were (a) *Nega Deum, Incende Testamentum, Thus pone.* i.e. Deny thy God, Burn the Book of God, Worship the idol. And these were enjoyned upon pain of present torment, and death. And what greater necessity can be imagined then these? and yet the Martyrs refused life upon such unlawfull conditions. *Joseph* would not yield to adultery with his lady though he knew the consequence of imprisonment; nor the *3 Hebrews* worship the *golden image*, though they were assured of the *fiery furnace*. All inconveniences dangers and necessities must submit to the moral law of God; better it is to burn or die, then to deny Christ, or blaspheme God, and bear false witness. There is a necessity to obey God, but no necessity of continuing our naturall life by ungodly means. In times of Persecution the Martyrs might have escaped torment, if Necessity might have excused them.

But it is far otherwise in lawes meerly *Ceremonial*, whether Jewish, or Christian: the transgression of this sort of lawes is excusable by necessity, if it be a true, real, and pressing necessity; in this case the *Proverb* will take place

* *Aug. in. Necessitas non habet legem.* i.e. Necessity hath
Soliloq. c. no law; and Inter arma silent leges. Lawes
 2. *To. 9. [humane] are dunb in time of Warr.*

Therefore because the *Seaventh day Sabbath* of the Jewes was meerly a law *Ceremonial*, it might, without sin, upon necessity be slighted.

Upon

Upon this reason it was, that *Mattathias* the wife and zealous Macchabean priest with his associates decreed, and first taught the Jewes, that they might, upon necessity, fight, and repell their enemies on the Sabbath day, as we read both in (b) *Josephus* & 1 *Macab.* 2. 41. So ^b *Iof. Ann.* likewise the Jewes of *Antioch*, when they were *iqsl.* 12. by force of necessity compelled, refused not to cap. 9. Work on their Sabbath day; as the same *Jose-* 1 *Mac.* 2. *phus* reporteth. And our Saviour excuseth his ^c *Iof. de* *disciples* for plucking eares of corne, and caus- *Bello lib. 7.* *eth* the impotent man to cary his bed, and de- *Mat. 12.* *clareth* that the priests who by their great la- *John. 5.* bours about sacrifices in the Temple do profane the Sabbath, yet are blamelesse. Thus *David* did in necessity of hunger eat the holy *Shewbread*; and the people of *Israell* for 40 yeares together in the wilderness abstained from *Circumcision* as being very dangerous in their marches, although it was imposed on them with great charge. And in the dayes of Good *Hezekiah* 30. 2. the *Pasleover* was celebrated in the second *Ex. 12.* month, which was otherwise then the law prescribed. *Ex. 12.* All these things were done upon necessity, or some usefull convenience, without any offence to God * because the Sabbath day, and *Circumcision*, and *Shewbread*, and *Pasleover*, were but Ceremonialls, and not morall lawes. I doubt not, but aged *Eleazar* & the 7 brethren mentioned both by ^d *Josephus* ^e *Iof. de* *Macab.* and in 2 *Macchab.* cap. 6. & 7. (who were put to cruel tortures and death for refusing to eat Swines-flesh offered to Idols) might have eaten thereof in that necessity, and have saved their lives, without offence to God; because that law was but *Ceremonial*; Only they knew, their *Num. 9.* *Ex. 12.* *6. & 7. 1.* *Mat. c.* *eating*

eating might have given *Scandal* or offence to their brethren the Jewes, and therefore they abstained; just as St. Paul saith in the like case
 1 Cor. 10. 27. 28. *Whatsoever is set before you, eat it, asking no question for conscience sake; But if any say unto you, This is offered in sacrifice unto Idols, eat not for his sake that shewed it.*

Just so it is with our Christian Ceremonies, whereof *Sunday* is one; and therefore the Solemnity, and celebration therof in case of pressing dangers and necessities may be omitted. But let us be sure that the said necessities be so indeed, and not sinfull, or contracted by our own faults, or only pretended; and then God will excuse us, though some men will not. Thus some Christians, in time of Persecutions were condemned to the mines, and listed under the title *Metallicæ Condemnationis*, and were forced there to sore work every day, Sunday & all, as we read in *Eusebius, & Hilarie. & Chrysostome*. So at this day, those Christians who are in Slavish captivity under the Turks, are compelled to undergo hard labours, even on Sundays: and yet thereby, neither the former Christian Confessors, nor these, do offend God; which yet they would, if our Sunday were a branch of the moral law of God.

Eus. Hist.
 1. 8.c. 13.
Hil. cont.
Constant.
lib. 1.
Chrys. de.
laudibus
Martyrum
hom. 70.

There is not (I think) any good, and prudent christian, that doth not approve of, & most willingly submit to an holy celebration of our Christian Sunday; although they do not think it to be enforced by virtue of the 4th Commandment of the moral law, or any equity thereof; but upon another reason and ground, because

because the equity pretended, must be derived, not from the Moral Sabbath; but from the Jewish, Ceremoniall Seaventh-day Sabbath: the equity whereof is only this; That as God, under the law, required one day in seaven to be Sanctified, as a figure, and shadow of his people's rest in their Messiah to come. So the Christian Church hath ordained one day in Seaven to be a memoriall of our rest in the same Messiah our Saviour who is come; and our Sunday may also be called a kind of shadow, as the Jewish Seaventh day was: only, their shadow went before the body (as shadows sometimes do), and our shadow followeth after the body; for the body of both, is Christ.

The Sabbath which is truly Moral, and perpetual, and which is intended, meant, and in joyn'd in the 4th Commandment, is another manner of Sabbath, & much differing from the Jewish seventh day Sabbath, or the Christians Sunday, and is not such a sabbath as is by many now adayes supposed: neither is the vigor and force of that Sabbath Commandment as yet antiquated, or expired; but standeth in as full strength, and in an obliging power as much, or rather more then it had, during the Jewish Synagogue or before the incarnation of our Lord. And I trust I shall make it appear that this Sabbath-law is written in our hearts evidently and convincingly as much, or rather more, than any other of those Moral Lawes; and that this Sabbath was to be kept from the very Creation of man, or from that very time, when God commanded man to abstain from the Tree of knowledg.

And yet in this Assertion, I shall not in the

least gainsay the Doctrine of those Ancient ^a *Just.dial.* and most learned Fathers, as (a) *Justin Martyr, cum Triph.* and *Tertullian, and Eusebius,* who tells us, that *Tert. Adv. Iudeos.* neither *Adam, nor Enoch, nor Noah, nor Melchisdeck* did ever *Sabbatize* And (b) *Athana-Demonst.* ^b *Euseb.de. lib 1. c. 6.* *observation of the 7th day sabbath, began not, Athanas.* ^b *untill the dayes of Moses;* All which I firmly *in Synopsi.* beleeve to be true ; provided, that we understand their Assertion in the same sense that they meant it, *viz.* of the hebdomary, weekly, or 7th day Sabbath, which verily is not that Sabbath which is meant, & mysteriously implied, in the fourth Commandment.

For the Sabbath, which in the fourth commandment is required to be Sanctified, is the true, substantiall, mysticall, and eternall Sabbath, which is the *Son of God, the Messiah, the great Peace-maker, even the Lord Jesus Christ:* of which true Sabbath, the Jewish, Leviticall, Ceremoniall, or seaventh-day Sabbath, was but a meer shadow type or figure, which shadow is now vanished as other legal shadows are, such as, Circumcision, and Sacrifices, both which were farr more ancient, then the weekly Sabbath was ; whereas the Sabbath, meant, and intended, & commanded in this 4th commandement, was in force, and kept by all the holy Patriarks before *Moses* was born ; and, before it was written in stone, it was written in man's heart, as all other Moral lawes were ; and it was, and is to last untill the end of this world and in the next world also, and not to be Antiquated at all, as the seaventh-day Sabbath was and is.

For the Moral law, which was written by the

CHAP. I. *The Sabbath Moral.*

9

the finger of God consisteth of *ten Commandments*, just so many, no more, nor lesse: which number the holy Scripture mentioneth, *Ex. 34. 28. Ten commandments, or Decem verba Fœderis* *Tenn words.* And so again, *Deut. 4. 13. Tenn words or Commandments.* And **God** wrote them on two *Tables of Stone*, to signifie the durableness of them all: and therefore the Moral Sabbath there meant, must continue as long, and as firmly, as any of the other nine. We must still have *Ten Commandments*, which is the reason that St. *Austin*, and generally all our Divines to this day, call this Moral law *Decalogum*, as consisting of *Ten words*, or *Commandments*.

Ex. 34. 28.

The same Father in his book intituled (a) *Speculum*, reciting the Moral law out of *Lx. 3.* *Aug. Tom*
20. doth quite omit the fourth commandment which is of the Sabbath; and this he did because 1. He knew that the Seaventh-day Sabbath was none of the Moral laws of God, but that it is totally antiquated, and expired. 2. Because he perceived that men did mistake the meaning of the true Moral Sabbath, by fixing the duety thereby required, only, on the keeping holy of a day, whereas they should have known, that the Sabbath there meant is only *Christ*. So that by this misconceit, men slighted the Substance, and magnified the Shadow; for the same Father had said before. (b) *Judæus si sabbatum observando Dominum negat, &c. i. e.* If ^b*Aug. epist* 86. the Jew by observing his Sabbath day doth thereby deny, that his Lord *Messiah* is come, how can the Christian safely observe the Sabbath day? And again in his 119. Epistle to *Januarius* cap. 12. he thus writeth. c. *Præcep- Epist. 119. cap.*
tum 12.

rum de Sabbatho, solum figurate precipitur. de
requie quæ in solo Deo certa inventur ergo non
ad literam jubemur observare diem illum; nam
nisi aliam Spiritualem requiem significet, lex
ridenda judicatur. i.e. The law of the Sabbath
day is only figurative signifying that Sabbath
or rest, which is no where to be found sure
and certain, but only in our God; Therefore
we are not hereby to observe a day as it is literally
set down: for unless some other Spiritual rest
be thereby meant, that Sabbath law might
seem ridiculous, Thus he.

Upon the same reason *Isychius* of Jerusalem
affirmeth, That the sabbath day which the
Jewes observe, is none of the Ten Command-
ments although it was written among them:

Isych. in for the Sabbath there meant signifies d Requi-
Levit. lib. em intelligibilem, faith he, i. e. not a Corporal
7.c.26. but a spiritual or intelligible Rest; which rest
is only in our God. He added, that if we will
take the words going before, viz [I am the Lord
thy God that brought thee out of the land of
Ægypt] for one of the commandments, we
shall still have Tenn. Indeed, The mysterious
Sabbath which is really meant, and intended in
the morality of the 4th Commandement, is,
only, that God which delivereth us out of (not
only Egyptian, but also) Hellish Slavery, which
deliverance is implied, and couched in this
word Sabbath; so that we need not put out one
of the commandments, and in the room of it,
take in a new for preserving the number of
of Ten, for that number will be found there-
in without such chopping: and we are offended
with the Romanists for such practises about
these commandments, who, to hide the second
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CHAP. I. *The Sabbath Moral.*

11

commandement which forbiddeth image-worship have in their Catechisms quite omitted it, although it continueth perfectly in their Bibles; and to supply the defect, they have obtruded the fallacy of *Composition*, in making but one Commandment of the two first: And the fallacy of *Division*, in making two of the last, as is apparent in their books, and particularly in *Leedesma's Catechism of Jacobus Leedesma a Jesuite*, Leedesma's
dial. p. 81.
Ferus. li-
bell. precat.
p. 59. 60.

CHAP. II.

The word Sabbath; That it signifieth Rest. Of the Rest of God, and the Rest of man. Of our rest Corporal and Spirituall. The differences of Sabbaths. The severall sorts of Jewish lawes, which command, or enforce the Sabbath. The Judicial lawes of the Jewes, not fit to be imposed on Christian

WHAT this word Sabbath signifieth, we are certified by two learned Jewes: first, ^a *Philo* saith, *Sabbatum interpretatur Quies*, ^{a Philo. de} ^{cherubin.} i.e. The interpretation of Sabbath, is Rest. ^b *Joseph.* With him ^b *Josephus* agreeth, *Sabbatum signifiat requiem* i. e. that it signifieth quiet or ^{Antiq. L.} ^{1. c. 2.} Rest. With them our Christian writers generally consent as, *Eusebius*, *Nazianzen*, *Epiphanius*, *Jerome*, & *Austin*.

The Rest, which is signified by this word Sabbath, is 1. The Rest of God, mentioned Gen. 2. 2. God rested on the 7th day from all his works. And so again, Ex. 20. 11. (How the most

most blessed Godhead, can be said to rest, which never laboured or was weary, we shall inquire hereafter.) Secondly, *The Rest of man*; and this Rest is of two Sorts: First *Rest Corporal*, by ceasing from worldly servile labours on the 7th day, both himself, & his family, and his poor beasts also. Secondly *Rest Spirituall*; which consisteth in the quiet, and tranquillity of our minds, and consciences, when we are freed, and quitted from the disturbing perturbations of our Consciences, and turbulent horrors of our Souls, upon consideration of our sinnes, and fear of divine vengeance.

This Spirituall rest, is not confined to a Seaventh day only, but is a continuall Rest or Sabbath to every holy Christian.

^a Aug. de Genesi ad faith, (a) *Fidelium, perpetuum Sabbathum oblit.* l. 4. servatur. i.e. The faithfull keep a continuall Sabbath. And again, he faith, b *Nostrum Sabbathum est in tranquillitate conscientiae est gaudium spei nostrae-intus est in corde Sabbathum nostrum.* i.e. The Christian mans Sabbath consisteth in the quietnesse and tranquillity of his conscience-It is the joyfulness of our hope. Our Sabbath is inward, residing in our heart. We are also taught by St. Jerom, that the Jewish Seaventh day Rest, was but a meer figure of the Christians Rest.

^b Ibid. in Psal. 91. *Ibid. in* *nostrum Sabbathum est in tranquillitate conscientiae est gaudium spei nostrae-intus est in corde Sabbathum nostrum.* i.e. The Christian mans Sabbath consisteth in the quietnesse and tranquillity of his conscience-It is the joyfulness of our hope. Our Sabbath is inward, residing in our heart. We are also taught by St. Jerom, that the Jewish Seaventh day Rest, was but a meer figure of the Christians Rest.

^c Hieron. Tom. 9. 11. *Judaeis, Sabbathum in ocio corporali significabat sanctificationem in requie. Spiritus sancti.* i.e. The Sabbath which the Jews observed by a corporal rest did signify a Sanctification of the rest wrought by the Holy-ghost.

^d Orig. in Matb. tract. 29. *Qui vivit in Christo, semper sabbatizat a peccato.* i.e. He that doth live, or abide in Christ, doth alwayes Rest from sin.

His meaning is not, that a Christian is alwaies with-

without sin; but that the infirmities of holy men do not discontinue, or extinguish their resting in the mercies of God through Christ, & that they are freed from the dispairing terror of Damnation. This is the true real and spirituall Sabbath, or rest in Christ; to which we are exhorted by old Ignatius. *c. Non Sabbatizemus Ju- e Inat. ep.*
daico moro- sed Sabbatizemus spiritualiter. i.e. ad Mag-
That we should not deceive our selves by keeping a Sabbath day only, as the Jewes did, but to apprehend thereby a more excellent spirituall Sabbath, viz. the true rest of our souls in Christ. So by these passages we learn, that there is not only a day Sabbath of externall, and corporall rest, to be considered in the Scriptural doctrine of Sabbaths, but moreover & principally, a secret, mysterious, and spiritual Rest or Sabbath, which is the Grand Sabbath; whereof the other Sabbaths are but meer figures and shadows.

For the more clear understanding of the difference of these two sorts of Sabbaths, we must inquire of the Originall of them; as when, and by what law they were inacted: And this we cannot with plainness set forth, but by examining the severall kinds of lawes imposed upon the Jewes, whereby the Sabbath was both established in the judicall commonwealth, and is also binding to us Christians: Wherein I shall not need to meddle with the Sabbath of years, which was every Seaventh year, wherein the whole land rested from husbandry, Nor with the Jubilean Sabbath, which was every fiftieth yeare, when old owners returned to their ancient inheritances. But our inquiry must must only be, for the authority of the Saturday, weekly, or 7th-day Sabbath, with the signification

fication, meaning, and mystery thereof; and what that true, reall, substantiall, and spirituall Sabbath is, which was but only typified by the Seventh-day Sabbath.

For the Jewish lawes: we find 3 several different sorts of them, viz. 1. *Moral.* 2. *Ceremonial.* 3. *Judicall*; by all which the Sabbath is established; all which lawes are distinctly mentioned (as Expositors say) by those words of Moses, *Deut. 6.1.* Now these are the Commandments, the Statutes, and the Judgments, which the Lord your God commanded to teach you] The ancient Latine Translation thus renders them: 1. *Præcepta* to signify the ten commandments; 2. *Ceremonie*, to signify the ceremoniall or Leviticall lawes; 3. *Judicia*, to signify the lawes Judiciall. My designe of discouering of them, requires that I begin with the lawes Judiciall.

1. The judicial Law

1 The Judicial law of the Jewes is such as we now call the law Politick, Civill, Common, or Statute-law, ordained for the ordering and governing of the commonwealth; by this law, punishments were enacted to be inflicted on the transgressors both of these judicial laws, and also upon them that transgressed other lawes; for, by it, *Sabbath-breakers* were punished with death, *Ex. 31. 14.* And *Ex. 35. 2.* *The gatherer of sticks on the Sabbath day*, is stoned to death. *Num. 15. 35.* *Idolaters* are adjudged to be utterly destroyed, *Ex. 22. 20.* *To curse Father or Mother was death*, *Lev. 20. 10.* *Bearing false witness in matters capital, was death*, *Deut. 19. 18. 19.*

This judiciall (I say) appointed punishments for the transgressors of the other sorts of lawes, when

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when in those other lawes no punishment was mentioned for transgressours ; As in the ten commandments we find no visible nor temporal penalty mentioned for the sins of Idolatry, Sabbath-breaking, Dishonorers of Parents, adulterers, or falsewitneses ; the punishment being either reserved to God, or referred to the laws Judiciall or Politick.

There are some, that have thought fit that these judicial laws of *Moses* should (with some additions) be made the laws Politick of Christians. But I conceive that those laws are now most unfit for any Christian kingdome, or State; nor can they now have any binding power over us by virtue of that authority which they had from *Moses*, or, through him, from God; for these reasons, 1. Because they were ordained, only, for the Jewes commonwealth whilst it stood; without any intention to continue them any longer.

2. Many of them were enacted purposely to serve for the discovery of the Messiah, & to be an evidence of the fulfilling of some Prophecies w^{ch} concerned the Tribe & genealogy of Christ before his actuall manifestation in the flesh.

3. Many of them are but Typicall, & therefore not to be used now, since the Types are fullfilled by Christ the Antitype, so that now they must needs be antiquated, and quite out of date, as well as all the other Leviticalls or ceremonialls, (which are typicall lawes) are, and ought to be disused; such as Circumcision, Sacrifices, and New-moons, &c.

4. These judicials would not be convenient for the very Jewes themselves, now since the Death of Christ, although they had to this day continued a People, and State, in their owne Country

Country and City, because the practise of these lawes would still harden them in their infidelity against the true *Messiah*, as we see, their **Sabbatizing** and **Circumcising** yet do ; Much lesse can they be fit for us Christians, because of many and great inconveniences which would ensue thereupon. Such as these :

1. If the Jewish 7th year-*Sabbath* were in force with us, wherein the whole land was to rest from Tillage, and Husbandry, as is commanded *Ex. 23. 11.* and *Levit. 25. 4.* how many thousands of poor people would be famished, and the richer people undone ? Indeed, God did extraordinarily provide in such years for that people, being under that command ; but we have not any such command, nor warrant now to expect such miraculous provisions.

2. If the *Jubilean Sabbath* law, of reposessing estates by the Ancient and rightfull owners should now take place with us, as was commanded *Levit. 25. 13.* This would bring much sorrow to our late purchasers, or intruders into other mens estates, & would reduce many of our new **Gentry** to their former trades, and much disappoint their Gentle-homified posterity.

3. If all those which by ordinary works transgress the law of the *Jewish Sabbath* (which is our *Saturday*) should be put to death, as was commanded *Ex. 31. 14.* What would become of traders, manufactors, market-keepers, husbandmen, and of the greatest part of the Christian World ?

4. If all *false Prophets* should be put to death that speak to turne us out of the way which the Lord our God hath commanded us to walk

in, as is commanded, *Deut. 13. 5.* it would be ill with many of our new Time-serving Preachers; for, *Preaching* in the New Testament is often called *Prophesying*, as *Mat. 7. 22.* and *1 Cor. 14. 1.*

5. If those that *Curse their Parents*, though but a Domestick Father, only, of a family, should be put to death, as is commanded *Ex. 21. 17. Levit. 20. 9.* what should become of those *Sonnes of Belial*, which have cursed, and blasphemed their Publick Father, *Patrem Patriæ?*

6. If *Sacrilegio* should now be punished with death, as it was, *Job. 7. 25.* Or false witness, Such as our Bithynian, and ^b Cappadocian knights of the post are; Or if all young ^b *Juvenal.* married woemen, which are discovered after marriage, to have bin deflowered before marriage, as *Deut. 22. 21.* Or if no usury must be taken of our brethren, as *Deut. 23. 19.* Or if all debts must be released freely to our neighbour or brother, every seventh year, as it is commanded, *Deut. 15. 2.* Such *Judicials* would much displease a great number of people of this kingdom.

He that imagineth that he can compose one frame of lawes Politick, or Ecclesiastick that may fitly serve, and accommodate all christian Commonwealths and Churches, may as easily phansy (as it is in the fable) that he can make a coat for the Moon. Let him first perswade our Nobles and Gentry, to keep them to one fashion of apparel, & our Legislative Statesmen never to make new, or abrogate old Lawes, either of the Commonwealth, or of the Church. But wee have seen both Politick, and

especially ecclesiastick lawes changeable as the Moon. To *Solomon*, the Church appeared *fair as the Moon*, *Can. 6, 10.* Upon which words, the *Gloss*. saith [*Variatur status ejus, nunc clara, nunc de honestata vitiis pravorum*] *i.e.* The Church is sometimes clear, sometimes denigrated by the vices of men; her state is variable. *Doctor Donn* was a profound *Divine*, and a rare *Poet* (Poets are called *Divine*, and the Scripture calleth them *Prophets* *Tit. 1. 12.*)

Luna, est Ecclesia quia à filio illuminatur, qui est Sol.

This learned Doctor, as a propheticall *Divine*, intituled one of his books *Ecclesia Lunatica* *i.e.* *The Church Lunatick*, as St. *Austine* calls this life (*a*) *Vitam Lunaticam*.

Aug. in Psal. 10. This I trust, is enough, to shew that the keeping holy of the Jewish *Sabbath* or *Saturday*, or a weekly *Seventh day*, cannot be enforced by any authority or vertue of the *Judicial law of Moses*.

² *Aug. in Solilo. c.*

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CHAP. III.

Of the Ceremoniall laws. Why God expressed a dislike of them, before they were abrogated. The Dissolving of them; and particularly, the Sabbath, by Christ: And why Christ did dissolve it. The judgment of the Fathers herein. That it is now pernicious to Sabbathize; as the Jewes did, and doe yet. That Christ appointed no new Sabbathday in stead of the old.

There is another sort of lawes imposed on the Ancient people of God, which are called the Ceremoniall Lawes, such as concerned the Covenant, and the worship of God, consisting of Ceremonies and Rites, to be used by the Abrahamicall or Mosaicall or Israeliticall people, untill the ending of the Levitical Priesthood, and no longer; as Circumcision (far more ancient then the seventh day Sabbath having bin imposed on the Abrahams long before Levi or Moses were born, and afterwards it was also inacted as a law by Moses Ex. 12. 49. Levit. 12. 3.): So the Pascall feast, and Sacrifices of certain beasts and birds, to be offered only at the Tabernacle, or Temple: So Feasts are appointed, of new Moons of At-onements or Expiation, and other Festivals besides the 7th day sabbath, which are recorded Levit. 23. and are also called Sabbaths as the At-onement, Levit. 15. 31. And the 7th year Lev. 25. 4. And the feast of Trumpets Lev. 23. 24: and of Tabernacles Levit. 23. 39. All which

were but *Type, Shadows, and Figures*. Which are now expired, because the Substance and *Antitype* of them is come, which is Christ, who was but onely prefigured, and represented by those Ceremonies.

Now because those *Ceremonialls*, were of none other use, but onely to prefigure Christ with his benefits; And because the Jewes did not rightly use them to that purpose and intent, for which they were appointed; God himselfe who Ordained them, did nevertheless reject them, even whilst they were in force, and to be performed by Command of the *Ceremoniall law*: And this was, because the Jews did not rightly understand their Significations, and therefore did misuse them. Hence it is that God expostulateth with the Jewes, *Isa. 1.12, 13, 14.* *To what purpose is the multitude of your Sacrifices--bring no more vain oblations--the Newmoons and Sabbaths, I cannot away with them--your appointed feasts my Soul hateth, they are a trouble to me, I am weary to beare them.* The same rejection of these Ceremonies we find againe *for 6. 20.* And particularly of their feasts he saith, *Amo. 5. 21 I hate and despise your feast-days.* And, before these prophets, the holy *Psalmist* had said, *Psal. 40. 6 Sacrifices and offerings thou diddest not desire.* All these reprehensions were, only because the Israelites of those times did erre from the true meaning and intent for which those *Sabbaths and Sacrifices* were set up; for they supposed that the *Opus Operatum*, or bare outward work and literall performance (without any faith or consideration of the *Messiah* thereby signified) was all that God required of them.

But

But afterward, when *Messiah* was come, and by preaching published, those Ceremonies ended; so, that not only the abuse of them, but the very use of them was utterly rejected, and became sinfull. For *St. Paul* tells us of the grand ceremony, Circumcision, *Gal. 5. 2.* If ye be Circumcised, *Christ shall profit you nothing*; And of Sabbaths, and other ceremonies, he saith *Col. 2. 16.* Let no man judge you in meat, or drink, or in respect of an *Holy-day*, or *New-moon*, or of *Sabbath dayes*; which are a *Shadow of things to come*, but the *Body is Christ.*] By which we are fully assured that the very Seaventh day *Sabbath* was but a meer figure, and Type of the true *Eternall Sabbath*, which is *Christ*; That the Jewish Sabbath was but the shadow; And that the body thereof was *Christ*.

Justly therefore are the Jewes reproved for doting so much on the *Shadow-sabbath*, and utterly neglecting the Substance, and body, which was but only represented by that shadow, *like the dog in the Fable*, which let-go and *eft the Substantiall flesh out of his mouth*, ^a *Gabrie fabula. 32.* *b*, snatching at the shadow thereof in the water; So the great *Oratour Demosthenes* perceiving the *Greeks* to neglect the weighty matters of State which he delivered in an *Oration*, tells them a tale, & then reproves them for listening ^b *Plut. de* with more attention to a ridiculous case, ^b *io. Orat.* of two men contending for the *shadow of an Ass*, than they did to the great affaires of their Country. This surely was the reason that our Saviour so often took occasion to slight, and decry the Jewish seventh-day sabbath, because he saw the *Scribes and Pharisees* so strict, and

curious in keeping that shadow, and utterly to neglect the true Substantial Sabbath, which was their *Messiah*, in whom only, true *Sabbatical Rest* was to be found, and no where else.

And now since Christ is come, and fully made known to his Church; the Jewish Ceremonies are useless and quite gone, as may thus appear.

1. For now what need have we of the shadow of a *Paschal Lamb*, seeing the true *Lamb of God* is slain?
2. What need of the *blood* of *Sacrificial beasts* for us; since *Christ is Sacrificed*, and his precious *blood* powdered out?
3. Now, there is no need of the Jewish earthly *Tabernacle*, or *Temple*; because Christ is come, whose body was the Substantial *Temple*.
4. No need now of *Corporal Circumcision*, because Christ hath taken away the Superfluity of Sin, even of *Original Sin*, which was but only Figuratively signified by that *Sacrament of Circumcision*; which *Sacrament* was (as I conceive) therefore performed, or executed on that part of the body, and none other part, through which *Original Sin* is propagated.
5. No need now of the Jewish *Calends*, or *New-moons*, because men are now really renewed by the Spirit of Christ: The *Sun* of righteousness hath inlightned us; we need not the darker shadowy type of *Moon-light*, at *Noon day*.
6. Nor need we the Ceremonious festival of *Atonement*, or *Reconciliation*, now, by the High-priest, entering into the most holy place of the earthly *Temple*; because Christ hath really

really made our Atonement by his own blood, and hath himself entred into the most holy Tabernacle of Heaven, and thither caried our Nature with him.

7. Finally, we have now no need of the Jewish weekly, Typical, and Ceremonious Sabbath, because the true Sabbath is come, even Christ, who is the Sabbath or Rest both of the God-head, and of us men.

It is evident enough, that Christ did, on purpose and design, take special care both to discountenance, and also to dissolve the Jewish Saturday-Sabbath, that by his example, the Jewes might be withdrawn and weaned from the Ceremony to the Substance; and from the *Letter to the Spirit* & meaning thereof: for he commanded the *Inpotent man to carry his bed on the Sabbath day*, *Joh. 5. 8.* The Jewes therefore charge him with their Sabbath-breaking, which Christ did not deny, and they therefore *sought to kill him*, *vers. 18.* Afterwards, *He makes clay*, on the Sabbath day, *Joh 9. 14.* which he needed not to have done in order to the curing of the blind man: therefore it was done upon another design, of Nulling the Sabbath, as the Jewes also apprehended it, *vers. 16.* He also excuseth his Disciples for *plucking ears of corn* on the Sabbath day, *Mar. 12.* And telthe Pharisees that their own Jewish priests did profane the Sabbath by working on the Sabbath in their Temple, and yet the priests were blameless. For indeed they did on that day make the *Shew-bread*, and brought in *fuel* for the *Altar*, they *killed*, *washed*, *skinned*, *dressed*, and *Sacrificed beasts*; and so labou-

red as much , or more then ordinary Butchers, and more also on the Sabbath day , than any other day of the week , except it were a Festival ; which Festivals were also called Sabbaths.

To this dissolution , and nulling of the Jewish Sabbath , the Fathers , and other Christian writers generally agree (except some few Sabbatarian^c) . *Saint Austin* upon occasion of those words *Joh. 5.18.* saith, ^a *Christus sabbatum solvi* , i.e. Christ hath di-

^a Aug : E-
pist. 11. ssolved the Sabbath , again he saith, [^b *Iam*

^b *de Gen:* *ab usu fiducium observatio Sabbathi ablata est;*
ad lit: L: *perpetuum Sabbathum observatur i.e.*] The

4.C. 13. observation of the Sabbath is now taken away from believers , who now keep a perpetual Sabbath. (For our constant adhering to Christ is our continual Sabbath) , And again he saith.

^c *Quisquis nunc observat Sabbathum sicut litera sonat, carnaliter sapit, quod mors est.* i.e.
^{c. de spiri.} *in & lite.* That man which now observeth the Sabbath literally , is carnally minded ; and to be carnally minded is death , saith *Saint Paul* , *Rom. 8. 6.*

^a *An.br.* With him agrees *Saint Ambrose* using these ^{de fide.} words, ^d *Christus Sabbathum solvit &c. Hinc*

^{2. c. 4.} *Judei ad necem ejus commoti*] Christ did di-

^c *Epist. 1.* ssolve the Sabbath : and therefore the *J*ews

^{5. Ep. 4.} *sought to kill him, Joh. 5. 16.* Again he saith,

^e *Sabbatum, & Circumcisio, cessant sub E-
vangelio*] i.e. Both the Sabbath , and also Circumcision do cease, under the Gospel. By these words he declareth , that the Jewish Sabbath is but such a typical , and temporary Ceremony , as Circumcision was ; which Circumcision (we know) was forbidden , not only

by

by St. Paul Gal. 5. 2. but also by the whole Councill of the Apostles, Act. 15. 24.

St. Jerome also thus writeth of St. Paul. ^a Hier. Nullus Apostoli Sermo est, vel per epistolam, vel Gal. presentis, in quo non laboret docere, Antiqua legis Onra deposita, id est Sabbathum, Circumcisionem, Calendas. &c. The Apostle, in every Sermon of his, either written by Epistle, or delivered where he was present, teacheth, that the troublesome Ceremonies of the old law are taken off, such as Sabbaths, Circumcision, and New-Moons, &c.

Before him, Athanasius had thus Written, ^b Athan. upon those words Mat. 11. 27. All things are delivered to me of my Father]. b Sabbathum in iunctum est priori populo-sed nova creatura non praecepit observationem Sabbathi]. i. e. The Sabbath was imposed on the first people (The Israelites) but not on the new people (The Christians) The Jewish Sabbath was appointed to be on the last day of the week, which might intimate that it was near Ending: for when Christ, the true Sabbath, and the true light was come, the Sabbaticall ceremony was useleffe, as candle-light at Noon day. St. Chrysostom also observeth in his Sermon on the Paralytick. ^c Chrys. Christus quando solvebat Sabbathum, maximum aliquid miraculum edebat, ut sic Sabbathum auferret.] When Christ dissolved the Jewish Sabbath, he did withall perform some great miracle, that it might appear, that Sabbathizing was dissolved by Divine authority.

The ancient and grand Heretick *Marcion*, upon this truth of Christ's dissolving the Saturday Sabbath, took occasion to ground his false

^c Chrys.
Serm. 7.
Tom. 5

false heresie, denying Christ to be the Son of that God who made the World, and Ordained the Law; supposing, that the true son of the Creator, would not null the law of the same Creator. By this it appeares, that even this Heretick so farr agreed with the Catholick Church, as to acknowledg the dissolution of that Sabbath by Christ, as Tertullian also doth in his writings against that Heretick, whereof he gives this reason. d. *Quia Deus est Dominus Sabbati, ergo destruere potuit*. i. e. Because our Lord Jesus is the Lord of the Sabbath, therefore he might dissolve it; The same Father saith again, in another book. e. [*Nobis (Christianis) Sabbata extranea sunt, sicut Neomenia*]. To us Christians, Sabbathizing is a stranger, as much as New-Moon dayes are; This he wrote because he knew that Sabbath-keeping was a fading and temporary Ceremony, as much as the feasts of New-Moons.

In some Epistles yet extant, which passed between St. Austin, and St. Jerome, concerning their differing opinions in some Judiciall ceremonies; St. Austin thus writeth and saith.

* Hier. Epist. 97. Tom. 2. a. That after the death, & Resurrection of Christ, those Ceremonies also dyed; but that they were to be allowed some convenient time for buriall, and an honourable funerall.] And indeed the publick Preaching up of Christianity, was their Funerall Oration, and the Burning of the Temple, was their Funerall pile; But when these Sepulture-offices were once performed, then those Typicall Ceremonies became, not only dead, but deadly, pernicious, and mortiferous. To this St. Hierome addeth this aggravation. b. *In Barathrum Diaboli devolunt cum qui observat*]

servat] to which St. Austin also consenteth To use those Ceremonies now, is the ready way to drive men into Hell. So St. Chrysostom, having in his Sermons often forbidden the people under his charge to use Sabbatizing, as the Jewes then did at *Antioch*, where Chrysostome then was a preacher, he adds, e. *That, after his chrys. admonition, if any did Sabbatize, himselfe was Homil Antioch. 34 innocent of their blood*] So deadly did he think it. And before him *Origen* had both affirmed, ^d *Orig. in Jeremi.* and preached ^d *That now to observe Sabbaths, Hom. 95 is to return to those beggerly Elements of Ceremonies- Quasi nondum descenderat Christus]* That the *Sabbatizer* thereby declarereth, that he doth not beleeve that Christ is come, who is the true Sabbath, which now is to be kept.

For this cause, it may reasonably be thought, that our Lord Jesus neither at the dissolution of the Old Jewish Sabbath day, nor at any time after, did command, or so much as intamate any new Sabbath day for Christians, lest Christians also, like the Jewes, should erroneously think, that the *Moral precept*, for Sanctifying the Sabbath, consisted only in the strict observation of a day, and thereby utterly neglect the most holy, most necessary and *Grand Sabbath*, which is Christ: who is the Only Sabbath that wee Christians can, or ought to have. For at this day we see that the Sabbath which is Commanded in the Fourth precept of the law Moral, is, by the greater number of people thought to be meant only of *Sanctifying a day*; for so they are now taught by the greater number of our *Preachers*: But herein, the People deceive themselves, and the Preachers deceive others; for that Commandment hath

hath a more noble, excellent and beneficiall meaning then so, as I trust will appear a-
none.

To the judgment of the Ancients before men-
tioned, I crave thy patience, good Reader, that
I may add one more, of a late Writer, the
learned Mr. Mede, which I esteem ponderous:

^{¶ Mede}
^{Distrib, 15} who in one of his books thus writeth, * *We
may not now keep the Jewish Sabbath, lest
Ubi Bene we should thereby seem not to acknowledg our
Nemo me- Redemption performed, but expect still: Their
liks. Cess- Sabbath was but a shadow].* Thus he, most truly
ed.de Orig. and correspondently with the Primitive
Church. It was indeed but a *Shadow* of our
Redemption by our *Redeemer*, which being
performed (as the Psalmist speaketh) it is pass-
ed away like a *Shadow*.

Psal. 144. By what hath bin said, I trust the Read-
er apprehends, that the weekly *Jewish Sabbath* is no more but a branch of the *Ceremo-
niall Law*, now Antiquated, and, by the au-
thority of Christ himself, totally abrogated;
So that I may for certain conclude, that
neither the *Jewish seventh-day*, nor any *mo-
ral equity* deduced from it, can be that Sab-
bath which is enjoyned to be *Sanctified*, by
the *Moral Law of God*; Of which we are next
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CHAP. IV.

Of Lawes Moral, and why so called. Of Sunday-Sabbatizing. Of Origen, and his Christian Sabbath. That Saturday was a Church-day, for Sermons, Sacraments and Scripture-lessons ; and then also a fasting day, long after Origens time. Christians did more reverently keep Saturday, then the Jewes themselves did that Sabbath. Sunday, not to be called Sabbath. Easter day why altered from the Jewes Paschall day. The author's reverend esteem of the Christian Sunday,

The third Sort of lawes recorded in the ^{3.} *The Moral Law.* Scripture, and imposed upon Gods Peo-^{rall} ple, are the laws of the Decalogue, the Ten Commandments. Which Divines, commonly call (though improperly) *The law Moral.* So called, because they were ordained as rules to guide, and direct us in our demeanours, or Manners ; for therin, we find precepts Ethicall for our private persons, against Murther, Adultry, Theft, Coveting. And Oeconomical, for our deportment in a family, as honouring of Parents, Mercifullnesse to servants and poor Cattle. And Political, against Idolatry, and for Reverencing superiors, as Magistrates, and especially Kings who are the *Publick Parents* of Subjects. All these Ten Commandments, are lawes *Moral.* And more also, they are lawes *Naturall*, they are written in our hearts. And more yet, they were lawes, and binding too,

too , before they were written in stone , and so would be to the end of the World, although they never had binne written , therefore they are perpetuall, all and every one of those *Ten* ; never to be abrogated or antiquated. I say, there are *Ten* of them, (although I do not beleeve, or affirm that all the words in the fourth Commandment are so , viz. the words which mention the seventh day Sabbath , of which I shall give an account anon) for we shall find *Ten*, without them.

The reason why I said, that these *Ten* lawes are but Improperly called *Moral*, is , Because (if we speak critically, and Logically) All lawes whatsoever, are *Moral* ; for all are but *Rules for mens manners, and demeanours*. So are the lawes *Judicall*, and *Ceremoniall* before handled: So are the *Evangelicall* precepts. And all *Politik* (both *Imperiall* and *Municipall*) lawes. So are the *Edicts* of *Supream Magistrates*: So were anciently the *Roman Senatus-consultia* *Plebiscita*; *Consular*, *Tribunitial* , and *Prætorian Edicts*; and even the *Canons*, and *Constitutions* of *Councells* and *Synods*, were *Moral*; but with his difference, The *Ten Commandments* are *Moral* *quæsi*.i.e. by nature, though they never had binne openly Commanded , either by *Word* , or *Wrting* ; The other *Morals* (most of them), are so, *Only* *quæsi* i.e. by *Constitution*. Nor could they have the appellation , or the force , and power of lawes , except they had binne inacted.

Of the *Ten Commandements* , *Nine* are confessedly still in full force and vigour, whereof no doubt or question is made among prudent and sober Christians, but only by another gang of

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of those that are Leavened with the *Antinomian* *dorage*; Only the fourth Commandement concerning the *Sabbath*, is that which many good men stumble at, which hath occasioned much distraction, and trouble, and bitterness; and also many unprofitable written books by some that would have the Seaventh day kept literally on our Saturday, as the Jewes did. And by others who would ground the Christian *Sunday* upon this fourth Commandement, and thereupon press the Jewish and Pharisaical strictness of Sabbatizing on the Sunday, as if all the Scriptural admonitions for keeping of the Jewish seaventh day, did by a kind of *moral equity* (as they say) require the same to be performed on our Sunday; and therefore both themselves and their proselytes, call Sunday, *The Sabbath day*—*Nimium patienter* (as one faith) too tamely, and unadvisedly. For in *Horace*, all the *New Testament*, they cannot find that our Sunday, (which is the first day of the week) is ever called *Sabbath*, unless they will call every day a *Sabbath*, because the *Gospels* do, in their account, reckon several week-dayes by the *Sabbath*, For they call our Sunday, *Μίαν Σαββατῶν* i.e. the first day from the *Sabbaths*: we translate it, *The first day of the week*, *Mar. 28. 1.* And so it is *Joh. 20. 1.* again *Mar. 16. 2.* So the *Pharisee* is brought in, boasting that he fasted, *δύο Σαββασίς*. ^{1 Cor:16. 2.} *A&20. 7.* i.e. Twice in a *Sabbath*, we translate it, *Twice in the week*, so that any week-day might be named *Sabbath* as well as the first day or *Sunday*. But this is so weak an argument for their *Sabbath*, that the Learned *Sabbatarians* do not vouchsafe so much as to mention it.

Neither can they find that our Sunday, or first day of the week, was ever called the Sabbath day by any of the Ancient Fathers, but only by *Origen* (as is pretended) & by him but once, that I could find. His words are these. ** Sabbatum Christianum observare, est desinere ab operibus secularibus, ad ecclesiam convenire, lectiōibus & tractatibus aures præbere, &c.*] i.e. The observation of the Christian Sabbath, is, by laying aside our worldly business, to assemble in the Church, and there to give attention to what is read out of the Scriptures, and to what is delivered by the Preacher.]

This is pretended to be spoken of our *Sunday*, but it is not certain, whether he said it of the old seaventh day of the Jewes, or of the eighth day of the Christians; for it is affirmed by our greatest *Sabbatarians*, That Christians did assemble in Churches on the *Saturday-Sabbath*, long after *Origen's* time: And the *Fathers* do also acknowledg that *Saturday*, and *Sunday*, were, for a long time, *Church dayes*; and so they were with us in *England*, in mine own remembrance in *Cities* & *Corporations*, & so had continued until this day, if the *Long-Parliament* had not disturbed us; yet, even that *Parliament*, dated their *Saturday-Orders* under the title of *Die Sabati*.

Soz. Hist.
lib. 7 c.
19. That Christians did so assemble, are we assured by *Sozomen*. And even in the dayes of *Theodosius the Elder* (long after *Origen* was dead) for he thus writheth. *Sabbato & Postridie Sabati, Constantinopoli, Convenitus Ecclesiasticus*

sticus erat): --- *In multis civitatibus Ægypti*, lib. 7. c. 9
vespere in Sabbatho mysteriorum participe s * *Soc. Hist*
fiunt]. Just so saith Socrates also, in the reign
of the same Theodosius. *Licet omnes ubique*
Ecclesiae, singulis septimanis die sabbati mysteria
celebrent; tamen Alexandrini & Romani,
id facere veniunt: Ægyptii, finitimi Alex-
andriae, synaxis in sabbato exequuntur] i.e. On
the Sabbath, (or Saturday,) at Constantinople,
and in many Cities of Ægypt, the Church
assembled and communicated in the holy Sa-
crament, in the Evening : and, Although all
other Churches do weekly, on the Sabbath,
celebrate the holy Communion, as also,
tho' Ægyptians which border upon Alexan-
dria, do, notwithstanding, the *Alexandrians*,
and *Romans* retuse to observe that Order.

Sr. Austin also mentioneth the Custome of
Preaching on the old Sabbath-day; even there
and then, when that day was made a fasting
day. *Sermo in die Sabbathi. non erat tempus pran-*
dium, eo die veniebant maxime, qui esuriebant ^{Aug. de}
verbum Domini] there was preaching on the Sab-
bath day, wherin no dinner was; on that day
came most of all those who hungered after the
word of God. This he said of the Saturday. Be-
sides, it is very likely, that *Origen* in using those
words of *christian Sabbath*, did only compare
the holy practises of *Christians*, with the evil
customes of the *Jews*, which lived in his time,
shewing that christians did more reverently use
the Jewish Sabbath, then the Jews themselves
did, for christians did on that day go to *Church*,
& hear *Scriptures*, & *Sermons*, & *Communicate*
But the Jews spent that day ^{luxurioso} *in idleness & luxury*, as *Austin* saith, and ^{Aug. Ps.}

^{b.} Soc.
Hist. lib. 7.
Cap. 12.

in dancing also. The Jewes of Alexandria spent their sabbath in Theaters, or Play-houses in beholding Stage-playes and Pageantry, as ^b Socrates affirmeth. So Christians were better Sabbath-keepers, than the Jewes were. This doth not, in the least, prove that Christians called their own Sunday a Sabbath, ^c that *Origen* did so mean.

For the same *Origen*, had before called our *Sunday*, *Diem Dominicum*, i.e. The Dominical, or Lords day, and quite distinguished it from the *Sabbath* day, as ^c *Manna non descendebat in Sabbatho, sed primum in Dominio die*--- *In Nostrâ Dominica, Dominus semper pluit Manna*--- *Inelligent Iudei, etiam tum praelatam esse nostram Dominicam Iudeiaco Sabbatho*, i.e. *Manna never came down on the Sabbath day, but God first rained it on our Sunday*. The Jewes may hereby take notice, that our Sunday was even then (so early,) preferred before their Sabbath.

And though we should grant that those words (*Christian Sabbath*) do there signify our *Sunday*: yet this will not amount to any solid proof of the *Sunday-Sabbath*, because *Origen's* authority is invalid, having bin condemned by the Church as erronious, and his *Sectaries* are put into the Catalogue of *Heretics* by ^d *Epiphanius*, under the title of *Origenistæ*: and yet, that book of *Origen*, is now not extant in that Language wherein he wrote it, but was translated into Latin by *Ruffinus*, who is generally noted, to *Deteriorare* as *St. Ambrose* speaketh, i.e. to be a depraver of all books, that he took in hand to translate or reform.

Notwithstanding I have Intituled this book,
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^d Epiph.
Her. 64.

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CHAP. IV. The Sabbath Moral.

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Sabbatum. By which word, I mean that Sabbath which is *Moral*, and natural, and is commanded in the fourth Commandement, which is still in force, and binding both Jewes and Christians, and all men in the world; and so it was before any Law was written, and should have so continued although it had never bin written in stone, or although no Day-Sabbath had bin commanded. For this fourth Commandment rejoyneth, and obligeth us to a more noble and needfull Sabbath, than ever any seaventh-day Sabbath was, or could be: which surely, the holy Patriarks did apprehend before the dayes of Moses; but the Scribes and Pharisees and vulgar Jewes after Moses, did not, nor yet do to this day. The true substantial and moral Sabbath, intended in that Law, is their *Messiah*, our *Christ*, who is the *Jesus*, i.e., the Saviour, and therefore the perfect and only, and everlasting Sabbath or Rest of all believers: Which truth I trust will hereafter clearly appear.

But if our Brethren do indeed believe, that our *Sunday* is that *Sabbath* which is literally or but equitably (as they say) commanded in the *Moral Law*, then, verily, they should perform all those duties, and services which the Law giveth commanded to be done on the Sabbath day; then they must offer bloody Sacrifices; two Lambs for the Sabbath, besides the two which were for every week-day; and Bake 12 great loaves or cakes of *Shew-bread* which was to be done on the Sabbath, and in order hereunto, they should joyn with the Jewes and help them to build their

1 Chron. 9.
32.

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Temple once more at Jerusalem, where these duties are to be performed, and with them set up the *Fifth Monarchy*, or Earthly Kingdome of *Saints*.

If it be said, that the *Sunday-Sabbath* differs from the Jewish; in that, theirs was on the last day of the week, but this on the first: This will not help, because other festivals of the Jewes were Sabbaths, and all required sacrifices, and might fall on any day of the week, as the *Passover*, and *Pentecost*, and the rest; for they were moveable feasts, depending on the *Moon*. But the performance of such shadowie ceremonies now, would be a real denial of Christ, as if he were not come, and were not the grand *Sacrifice*, of which the former were but meer *Figures*, which figures now are but *Cyphers*.

All good and prudent Christians do believe, and confess, that the Jewish Ceremonial Saturday-Sabbath is now quite gone, expired and vanished; and that since the true body of them, and the true light is come, the Jewish figures and shadowes are not to be any longer used by us, (among which shadowes, the Sabbath was one, and the most principal of all). Surely, we ought to abstain from applying the appellation of *Sabbath* to our *Sunday*, lest therein we should seem to *Judaize*.

Justin Martyr saith [Gentes & Christiani non

^a just. Dia
^b Ing. cum
Tryph. *obseruant Sabbath, ne Judei putarentur*].
i.e. The Gentiles, or Nations which are

Christians, do now abstain from observing the Sabbath, lest they might thereby be thought to be of the Jewish infidelity: and seeing, that the thing it self is gone, there

is

is no cause why we should retain the name. For the very word *Sabbath*, applyed to our *Sunday* is not only a sign of our ignorance in Religion; but it is, moreover, *Scandalous*, in that it *hudwinketh* the people with a *Mosaical, & Jewish vaile*, as the Apostle *sepaketh*, 2 *Cor. 3. 15.* And thereby hindereth them from discerning the true *Sabbath*, which is *Christ*, and leadeth them into the *Jewish error*; so as to think, that the whole duty required in the fourth Commandment consisteth in keeping holy one day of the week, as if that were the only, or principal, and ultimate duty thereof: which is not only untrue, but dangerous also. And this error, of *Sabbatarians* mixed with their too hot, and ignorant zeal therein, and in some other *Judaizing* practises hath given our adversaries occasion to detest our Persons, and also to blaspheme our Religion, and (as a *Lutheran* once did some *Calvinists*,) to call us *Baptized Jewes*.

For this reason it was, in all probability, that the *Ancient-fathers*, & most learned Christians in the very primitive times of the Church, did so warily, & cautiously abstain from putting the appellation of *Sabbath* upon the Christian *Sunday*, lest they should be thought to *Judaize*. And the same reason also, moved the Church, to alter the *Jewish day of the old Passover* (for the solemnity of our *Easter* is the remembrance, and confession of the *Easter*, that is, the *Rising or Resurrection of Christ*,) from the precise fourteenth day of the *Moon*, to the *Sunday*; and this, lest Christians should be thought to celebrate only a

Tessares-
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Epiph.
H. 50

Typicall Passover as the Jewes did, as if Christ the true Passover were not come, and therefore the Church adjudged, and condemned those that held to the fourteenth day, for Hereticks, under the appellation of *Tessares-cadatita*, or *Quindecimani*, as we find in *Epiphanius*. The same reason also, moved the holy Apostles themselves to meet in Council, on purpose against the errors of some Pharisees, and Judaizing Christians, in their dayes; who said that the Converted Gentiles ought to be Circumcised, and to be commanded to keep *Moses* law, (they meant the law Ceremonial) as we read, *Act. 15. 5.* So early did they decree against the danger of Judaizing.

This is not said by me as in dislike, or in the least to disparage the Christians godly and zealous care in Sanctifying the Sunday, devoutly and seriously, to the service of our God, and by joyning in our holy assemblies, in praying, and praising God, and hearing his Word read, and opened to us, and also privately meditating theron: Far be it from me, to vilipend the godly usance of the Church in all ages thereof, and the sacred lawes and deccrees of Christian Princes, upon which, as on two pillars, the Authoritative sanctification of our Sunday standeth, and not otherwise; Onely, in all humility, I offer this caution to the less learned, and more credulous Brethren. *Rem tene, lingua in corrige.* Good Christian, keep the Sunday or (as now it is in England called of late, though not by the Church of England) the *Lords-day* and keep it holy, in the name of God, but abstain from calling it

it a *Sabbath* day ; Because the Sabbath was but a figure, and is gon ; and because neither the old Jewish Sabbath, nor the Christian Sunday, are that Sabbath which in the fourth Commandment is, so strictly required, and that with a *Memento* also, more than any other Commandment ; as being indeed, the greatest of them all, and most nearly concerning our everlasting Rest and Happiness, as hereafter will appear.

CHAP. V.

Of the Fourth Commandment; what part of it is moral, and what Ceremonial. Why a Ceremonial, is taken into the Ten Commandments. Of the Memento, and some other Prerogatives, proper to this fourth Commandment : The Excellent benefit of this Sabbath-law. Why it is placed in the middle of the Commandments. How the whole law is performable by men.

FOR the right understanding of this great mysterious Sabbath, we must first diligently examin the words of the fourth Commandment, which I here set down fully, as I find them recorded Ex. 20. 8.

Remember the Sabbath day to keep it holy. Six dayes shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy man-servants, nor

thy maid-servant, nor thy Cattel, nor the stranger that is within thy Gates.

For in six dayes, the Lord made heaven, and earth, the sea, and all that in them is, and rested the seaventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

All our learned Divines generally agree thus farr, that this Commandment is partly *Moral*; so that the Moral part thereof is to be obeyed, and kept, at this day, and also during the continuance of the world. They also agree; that part of it is *Ceremonial*, appertaining only to the Jewes, and binding them to the observation thereof until their *Messian* came in the flesh, and was made known unto that people; or during the *Pedagogie* of them; or, at most, during the *Judaical* state and politie. All this I conceive to be very true.

But the main difficulty consisteth onely in the right dividing this Commandment, by seperating the *Moral* and everlasting part, from that part which is but *Ceremonial*, and temporal, and typical. Which that I may truely, and *Christianly* perform, I here most earnestly implore the assistance, and illumination of thy Divine spirit, O gratiouse Lord Jesus, that, in this needfull and concerning mystery, I may appeare to thee and to thy Church, (as thy servant *Paul* exhorted *Timothie*), *a workman righly dividing the word of truth.*

2. Tim. 2.

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For the understanding whereof, I here present to the Consideration of the pious and learned Reader, What (after much labour of mind,

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mind, and long deliberation, and after diligent and serious Consultation with the Ancient Fathers) I have conceived to be the true, and most necessary meaning of this Commandment, and what is the right *Division*, or *Se-
paration*, of the *Moral*, *Mysterious*, and *Per-
petuall* part thereof, from that which is only *Typicall*, *Ceremoniall*, and *Temporall*; And what part of that precept bindeth us Christians to observe it, as it did also the Ancient *Israelites*, and the *Patriarks*, and *Prophets*, and even *Adam* himselfe, and all his posterity; And also what part thereof was proper to, and concerned only, the *Mosaicall*, or *Judaical* people, and doth not at all concern the Christians, or Gentiles, nor did in the least oblige the Patriarks which lived and died before the dayes of *Moses*.

The want, or neglect of a right distinction of these differing parts of this Commandment in our later Theological Writers, hath occasioned much trouble, heart-burnings, and Schisms among Christians, and also many Phrai-
saicall curiosities in the observation of an *eight* day Sabbath. Which was never intended to be put upon the people of God by this 4th Commandement. And moreover, it hath also obscured the most needfull, most holy, and *Mysterious Sabbath* Spirituall, by which we only can expect an eternall, and heavenly Sabbath, and salvation of our Souls and bodies.

For many good, pious and well-meaning Christians are hereby mislead into the same error and mistake, that the Jews were in, by thinking, that the whole and ultimate duty

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commanded, and intended in this 4th Coman-
dement, consisteth only, in keeping holy One
day of Seaven ; Which is but a very mean and
low conceipt, and far short of the High and
Weighty intendment of that Precept, and is
also a very *stumbling Block* in the way, to re-
tard men from apprehending the true Sabbath,
therein secretly and mysteriously *Veiled*,
Which is *Christ*; Who only, is the everlasting
Sabbath, or Rest, both of the Godhead, and
also of us Men.

It is now time, that I set down plainly what
I conceive to be the Moral part of this Com-
mandment, and in what words it is contained,
that so it may appear how much of that long
Precept concerneth us at this day, and is an
everlasting Law, and a law Naturall, and
Written in Mans heart, and binding not only
Christians, and Jews, but Heathens, and even
all Nations ; as also it did all the *Patriachs*
before *Moses* was born, and before it was
written in stone. These are the words, Ex.
20. 8.

Remember the Sabbath day, to keep it holy.]

In these few words, is contained the whole
Morality of that Law : So that no more of the
words are to be accounted *Moral*, or binding
us: for all the following words are but a branch
of the *Ceremoniall law*. And although they are
here joyned with the truly Moral Sabbath,
and also, by the same God, written in the
same *Tables of Stone* ; Notwithstanding, this
will not make them to be a Moral law, because
they are so annexed : for this reason only, to
serve

Serve [as a *Typo* and figure of the *Grand Sabbath*; To keep the Israelites mindfull by a weekly Sabbath, or *rest*, of that everlasting *Rest* which they were to expect in their *Messiah*, and not otherwise. For now, we see that all learned Divines have rejected, and the whool Christian world have long since disfused, the old Jewish, *Typical*, or *Seaventh-day Sabbath*.

These later words, which are so annexed to the fourth Morall Law, are to be considered by themselves in their proper place: but for present, we must insist only on the former words which I have affirmed to be truly moral, and an everlasting law.

For the understanding whereof, the Reader may observe divers things Considerable; and some of them proper, and peculiar to this Commandment, so as not to be found in any other of the Nine.

1. In those words recited, There is no mention of the *Seaventh day* (for that was meerly Typical, and Ceremonial) but the *Sabbath-day* : Therefore surely there must be understood some other *Sabbath day*, besides the *Seaventh day Sabbath*: for otherwise, it had bin enough to have said *Remember the Seaventh day to keep it holy* : But the *Seaventh day* is one thing, and the *Sabbath day* is another. They differ as much, as *Shadow and Substance* ; as *Type, and Antitype* ; as *Signum, & Signatum*, *i.e.* as the bare signe, from that which is signified thereby : for the Jewish *Seaventh day Sabbath*, which was but only a signe, and shadow of the Substantial, Mystical, and Spiritual Sabbath, which is Christ.

3. To

2. To this Commandment, the Word [Remember] is prefixed, as a John Baptist or forerunner of Christ; which Memento, we find not in any of the other Nine. Surely, there is something in this Commandement, of most weighty concernment, and more than is in any other of the nine; for if in this Commandment God had only intended the keeping of the Seaventh day, (which we know was but temporary, and to be left in its due time) he would not have said, Remember; Because all those lawes, which are truly Moral, are also unexpirable, and undispensable, and to be kept, (at least,) to the end of the world; and this Sabbaticall law especially, so long and longer also, even to Eternity: therefore, it deserves a Remember.

From this Memento, Some doe argue, that the Seaventh day Sabbath was observed before the dayes of Moses; as if Remember, related only to former usances. If that were true, it will make against their Seaventh day Sabbath, and for our truly Morall Sabbath, i.e. Christ; because they may see that the Memento is prefixed to the Sabbath day, but not to the Seaventh Day; for that was not alwaies to be remembred.

3. In this *Sabbatical Commandment*, we finde, not only a Memento, going before; but also another remembrance following after it, as a type and shadow of the grand Sabbath for direction of God's people, as the Pillar of Fire, and Cloud, sometimes before, and sometimes behind the Israelites, Ex. 14.19. For so it pleased God to ordain a weekly Shaddowy Sabbath, to keep them in a continuall remembrance,

brance, and expectation of their *Messiah*; in whom only, true, certain, & eternall Rest was to be found. Indeed *Joshuah* was to lead them into the *Earthly Rest* of the land of *Canaan*, the land of Promise; but he was but a type of the *Messiah*, and is therefore called *Jesus*, *Acts* 7.45. *Heb.* 4.8. and *Canaan* but a shadow of heaven; and the weekly Sabbath, but a figure of the Substantiall Sabbath; Only their *Messiah*, our *Jesus*, was to lead his people into the blessed and everlasting Sabbath or Rest in heaven. Now the adding an annexion of a ceremonial type to this Sabbaticall and Moral law, which is not found in any other of the *Nine*, doth clearly shew, that the *Grand Sabbath* here intended, is of the most weighty and Considerable concernment of all, and is therefore most principally to be *Remembred*. For if it were possible for us men precisely to keep all the other *Nine Commandments*, such a performance would not be Sufficient for our Eternall Rest without the keeping of this. For this *Sabbath is Christ*, in whom alone resideth all our hope, and confidence of heaven, & there is none other name whereby we must be saved, *Acts.* 4.12. And moreover, although we have transgressed, and broken all the other *Nine*, yet if we shall afterwards constantly and faithfully keep this Sabbath, we shall find therein an help and remedy, to preserve us from the dangerous consequences, that otherwise will follow us, upon such disobedience.

The consideration of that terrible sentence in the Law, *Deut.* 27.29. (*Cursed is he, that confirmeth not all the words of this Law to do them*)

them,) and of that in the Gospel, Jam. 2.10. *Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all.]* may drive Christians to restlessness of conscience and despair; if this Sabbath, or Rest, in Christ be not apprehended, wch is principally that *One point* in which we must be most cautious. Christ himself hath said Mat, 10. 32. *Whosoever shall confess me before men, him will I confess; But whosoever shall deny me (totally, & finnly) him will I deny before my Father which is in Heavens,*

Plut. in
vit. Solon.
& in Mo-
ral.

The two Tables of this moral law, would be to us most uncomfortable, and formidable, and like those cruel *Gracian lawes* of *Draco*, and *Lycurus*, which are said to be written *&iquo;ls* and *boxo;lt;co;* ^a in blood, and death, because all transgressions were by them Capitally punished. These divine lawes would be far more severe in everlasting punishments, if they were not mollified by a gracious Sabbath law;

^b Aug.
conf. l.2.4.

Aust. saith, he disrellished that famous book of *Cicero* called *Hortensius*. ^b *Quid nomen Christi non erat ibi*, i.e. Because the name of Christ was not there: and so should we these two tab'es, if Christ were not included therein. But, blessed be our gracious Lawgiver, there we find Christ under the name, and appellation of *Sabbath*, just as (in the Gospel) he is called *The Lord of the Sabbath*: & this sweet name only, maketh this yoke easie and burden light.

Mat. 11.
30.

If there were nothing but the bare letter in this Moral Law, woe unto us, it would be but a kling law, and (as the Apostle saith) *A killing letter*, if Christ were not in it; But there is also in those sacred Tables (as the same

same Apostle saith 2 Cor. 3. 6.) a spirit that giveth life, (that is) there is a secret, mysterious, and spiritual meaning, not openly or plainly expressed, but implied, and covertly intimated, and that spirit is Christ, who onely giveth life, and he is that mysterious and spiritual Sabbath which is here intended.

By vertue of this secret spirit, this Law (which of it self, & considered in the bare letter doth only, as the Apostle saith of it, Rom, 4. 15. *The law worketh wrath*) be-
 commeth good and vital, and bringeth healing in it's wings, * *There are some venomous, and mortiferous creatures, which (as learned men say) have in them an Antidote, or remedy, to preserve men from the danger of their poyson,* as we read in Plinie of ^a *The-riaci pastilli. i.e. cakes or pills of Treacle.* made of the venomous *viper.* So, in a night-vision, a *Dragon* presented an hearb to Great *Alexander*, which cured his friend *Ptolomy* of a mortal wound by a poysoned arrow, as (b) *Diodorus* writeth. *Antiochus* had a ^b *The-riaca* or *Treacle* that preserved him against all poysons, as the forenamed (c) *Plinie* reporteth; such as *Homer* phansied of his *Mælu*(d). Verily, this Law (which in the letter, and outward appearance of it, seemeth so deadly, and impossible) hath in it a pretious, and sure *Antidote*, with being faithfully apprehended, and piously applied, will preserve us from the killing quality thereof: and moreover it will shew us how the whole law may by us be perfectly performed. And this *Antidote*, is wrapped up, and covered in this

Sab-

^a *viperæ
cineres
medentur*

^b *lact. deira.
cap. 13. p*

^c *716.*

^d *Plin. lib.
29. c. 4*

^e *Diod.*
^f *sc. lib. 17.*

^g *Plin. lib.
20. c. 24.*

^h *Homer.
Odyss. lib.
20.*

Sabbath law; For the Sabbath, is Christ, and Christ hath performed the whole law, and we that are united to him as *members of his mystical body*, have also in him, & by him performed the whole law God, because we are one with him as the Apostle saith, *We are members of his body, Eph. 5.3.* And, *Ye are all one in Christ Jesus. Gal. 3.28.*

The *3 mes* placed this fourth Commandment of the Sabbath, not in the last, but in ^a *Philo. de* the penultimate place of the *first table*, suppo-
^b *Here. vi-* sing the fifth Commandment of, *Honouring
vino. um.* ^b *jos. An-* parents, to belong thereunto, and therefore ^c *tiq. 1.3.* they make it the last Commandment of the ^d *cap. 4.* said first Table, as we find both in (a) *Philo*, & also in *Isophas*. And this they did, because they understood not the right meaning & importance of this Sabbath precept. But our Christian writers generally present this Sabbath commandment, as the last of the *first table*, as standing in the mid'st, and confines of both Tables. And this they did (as may probably be conjectured) because they understood, that this Sabbath-Law sheweth us the only way, and meanes, whereby the whole law of both Tables may be by men performed, and that is, By keeping, or sanctifying this mysterious Sabbath,

* *Theod.* which is Christ.

de Cur. If it were not for this *Sabbath*, God had *Gre. ass. 7.* herein made such a law for man as never would *tib. 9.* have bin kept and obeyed; and so his laws must have bin like the lawes which * *Plato* phansied for his imaginarie Common-wealth, which were never executed. But, as one saith of the invention of Poets.

(c) —— Poeta cum tablas cepit sibi, ^c Plautus.
 Quærit quod nusquam est gentium, reperit ^{in Pjend.}
 tamen.] As the Poet when he takes his pen,
 seekes that which is nowhere extant, and yet
 finds it: so our Legistator, writes a law, re-
 quires obedience, which was not possible to
 be found in any of his Leige people, and yet
 finds it in his own Sonne, who thereby becomes
 the Sabbath or Rest both of God and
 Man.

For we well know, That the *Transgression*
 of the law is *sin*] *Ioh. 3. 4.* That the *wages* of
sin is *death* *Rom. 6 23.* That all men are *sin-
 ners*, the *Psalmist* saith; *There is none that doth
 good, no not one*, *Ps. 14. 3.* which the *Fathers*
 thus read, *usque ad unum*] i.e. none but
 one. And yet Christ saith, *If thou wili enter
 into life, keep the Commandments*, *Math. 19.
 17.* These words of Christ are most certainly
 true, No entring into life without keeping
 these Commandments. If we enquire, How sin-
 ful man can be saved, and how we have kept
 the law: The answer can be none other but
 this, That the law is performed by man,
 but that man is Christ. That the due sen-
 tence of Death is executed on man: but that
 man is Christ: And with all, that all faithfull
 men, and true members of Christ have both
 performed the law, and suffered the punish-
 ment due for transgression, because, that,
 which Christ hath done, and suffered must be
 really, and justly accounted their's, in re-
 gard, that Christ, and they, are *One*. For
 they are really united with Christ in one body
 by the cement of the Spirit; for the same Spirit
 which is in the Lord Jesus, is given and

minated to them, whereby Christ dwelleth in them, & they in Christ. So that the keeping of Christ faithfully, is keeping of the Commandments; And keeping this Sabbath, is the keeping of Christ, for Christ only is this Sabbath: all evangelical exhortations for believeth in Christ, are but precepts for keeping this Sabbath. *As, he that believeth, and is baptised, shall be saved. That whosoever believeth in him should not perish. And Believe on the Lord jesus, and thou shalt be saved.* These are the productions, and gracious effects of our union with Christ, who thereby, and not otherwise, becomes our Rest, and everlasting Sabbath.

CHAP. VI.

That, Christ is the true Moral Sabbath. Why he is concealed under this word Sabbath. That the Scriptures do declare him to be the Sabbath. The difference between the Lord of Sabaoth, & the Lord of Sabbath. Of the Sabbathism, mentioned Heb. 4.9. A passage of Isaiah. Another of St. Paul. applied to Christ's Sabbath-ship. Sabbath-day-breaking, is not called a sin, in the New Testament.

THIS Sabbath, as is said, doth signify Christ, whereof I nothing doubt. But, under the law, both Christ, and his gracious intentions towards man-kind, were covered (as Moses himself was) with a *vail*, and (as yet) not to be made publick. Thus the Grand mystery of Christ's *union* with his mem-

members, was vailed under the Typical eating of the *Paschal Lamb*, his *Cross* under the shadow of an *Altar*, His *Passion* and blood-shedding, under the figures of sacrifice & beasts; And that everlasting *Rest* and *Blessednesse* which he purposed to procure for his people, is here covered under the *veil* of *Sabbatical rest*. This *Secrecie* of Christ, and of his benefits, was signified by the *Ark*, and *Vail* of the *Temple*: the meaning whereof was, that Christ would be concealed, as shut up in a *Chest*, or hidden behind a *Curtain*, until he had actually performed his mercifull purpose, especially, by his *Cross*, and *Passion*, and *Death*; for after them, was the *vail* rent immediately, and not before. And therefore he had formerly charged his *Disciples*, to tell no man that he was the *Christ*, Mat. 16. 20. Luk. 9. 21. lest the certain knowledg of him should hinder his *passion*; for so the *Apostle* tells us 1 Cor. 2.8. *Had they known, they would not have Crucified the Lord of glory.* *lib. 3.* *a Tert.* *Cont. Mar.*

And after him, *Tertullian* renders the same reason, *Nisi ignoratus, patet reponerat.* i. e. If Christ had not bin unknown, he could not have suffered. And upon those words, Joh. 8. 40. *b Aut. in Joh. Tert.* 28. *When ye have lift up the Son of man, then shall ye know that I am he.*] *Iustin* saith: *b Differo cognitionem vestram, ut impleam passionem meam* i.e. he suffered his own *Disciples*, (as yet) ** Idem de Temp. serm.* to be ignorant of his purpose, that so he might accomplish his *Passion*. And again he saith *c Si Christus man testus venisset, qui is au teret judicare?* i.e. If Christ had bin publickly manifested, who he was, who durst have judged him?

These are the reasons (as may be thought)

why Christ is so vailed under this word *Sabbath*: for otherwise the Lawgiver might and would have written this Sabbath law in plainer words, such as these; *Remember to sanctify Messiah; And, in memory, faith, and expectation of Him, thou shalt keep holy the 7th day of every week until his coming and therein do no manner of work*. Verily, I firmly believe this, to be the meaning, and main importance of this fourth Commandment.

But yet, for our better satisfaction, we must further inquire, Whether the holy Scriptures, and also the Christian Church, do declare Christ to be that Sabbath, which in the Moral part of this Commandment is intended? and whether Christ be thereupon called, *the Sabbath*? For if so, then I trust, this Doctrine will be assented to, by the Christian Reader.

To this we say, That the Scriptures do clearly put the appellation of *Sabbath* upon Christ; for as the Son of God considered in his pure Divinity, and without, and before, his Incarnation is called *The Lord of hosts*, Isa. 1.9. *Jer. 11. 20.* which in the New Testament is rendered *the Lord of Sabbath*, Rom. 9.29. Jam. 5. 4. *κύριος Σαββατοῦ* which

* Polan. p. word *Sabbath* is by some Divines affirmed to be one of the names of God: So the Church of England accounteth it, and ascribeth it to every one of the Three Persons, in the Hymn: singing, *Holy, Holy, Holy, Lord God of Sabbath*. And so it was heretofore esteemed in this Kingdome, as we perceive by an odd story of one of the Bishops of London, reported by *B'hop Godwin*, out of *Matthew Paris*, thus: **As this Bishop lay musing in his Bed, he heard an unknown voyce saing to him,**

O Gilberte Foliot, Dum revolvis tot, & tot
Deus tuus est Astarot.

The Bishop presently, and undauntedly replied,
Menuris Demon! Deus meus est Deus
Sabaoth.

If therefore, the Lord of Sabaoth were the name of the Son of God, before his commng in the flesh, (which name signifieth the Lord of Armies,) as if by this name it were signified that the Godhead was at defiance, and warr with mankind, before our Peace-maker appeared for us; Then why should we doubt to affirm that The Lord of the Sabbath, *κύριος Σαββάτου, Mat. 12.8. Mar. 2.28. Lu. 6.5.* is the name of the same Son of God, since he is become The Son of man, and God incarnate, and Emmanuel. And this, in order to be a person fitly prepared, and qualified to perform the law for us, and to suffer for our Transgressions, as a Redeemer, a Saviour, and procurer of an everlasting Sabbath, and Rest to our otherwise unquiet, restless, and troubled souls and consciences. As also himself professeth, *Mat. 11. 28. Come unto me all ye that labour and are heavy laden, and I will give you Rest. And ye shall find Rest unto your souls.* Surely, every good Christian will find, that to be true, which one said to the same purpose *a Inquietum est, Domine, a Aug. concur meum, donec requiescat in te. i. e. My fess.* heart is unquiet, O Lord, until it may find rest in thee. Now if that Sabbath, mentioned in this Commandment be not meant of Christ, then, there is no precept in all the Decalogue of faith in Christ, without which the Law is

to us impossible, & we should be Restless. And further also, If, that Sabbath, do not signify Christ, then have we Christians no Sabbath at all; and if so, what will become of us?

But, we are assured by the great Apostle, that, although the Jewish, Ceremonial, Seaventh-day-Sabbath be quite gon; yet, *Heb. 4.9. There remaineth a Rest to the people of God*] This rest is there called *Σαββατιος*, i.e. a Sabbath, or Sabbathism. And that it may appear to what people of God this Sabbath appertaineth; hetels us before, *Vers. 3. We which have believed, do enter into Rest*] Therefore this Sabbath, or Rest, belongeth to us Christians. He further addeth, *vers. 6, They to whom it was first preached, entred not in, because of unbelief.*] The Rest, or Sabbath here mentioned must needs signify Christ. The Jews are they to whom this rest was first preached, that is, to whom the Gospel of Christ was preached, as Christ commanded, *Luk. 24. 47. 10 begin at Jerusalem*]. The Jews entred not into this Rest, because of their unbelief i.e. they could not be received into the body mystical of Christ, as members thereof, because they did not believe in him, but rejected him. But the Apostles, & other faithfull Christians do enter into this Rest through faith, as it is said, *We which have believed, do enter (that is) they enter into Christ, they are united with him & thereby obtain this Rest, & so partake in the benefits which Christ merited by his most holy life, and precious death.* And those benefits are indeed our everlasting Sabbath. For, what can be so truly called a Rest and Sabbath as our repose, & resting in the Lord, which leadeth

deth us to an everlasting Sabbath in heaven; For all our restings, or Sabbathizings which are Earthly, are but as dreams, in respect of our Rest in Christ; for he is that Sabbath, whose Rest is called Blessedness, and this, after this mortal life is ended, as we read, *Rev. 14. 13.* *Blessed are the dead which dy in the Lord: - that they may rest from their labours.*

The Apostle in that place, *H. b. 4.* useth two several words for Rest: 1. *Kαταπαύσις* 2. *Σαββατομός*, i.e. Rest, and Sabbath. This he did, because he was to speak of two several Rests. 1. The Earthly Rest of the Israelites after they were put into quiet possession of Canaan by Joshua (who is there called Jesus.) 2. The everlasting Rest of Gods People, by entering into Christ through Faith, and this Rest is called *Sabbatism*; so that *Sabbath* and *Sabbatism* do plainly signify Christ, and our Rest in him.

For confirmation hereof, it is worth our observation; That the great Prophet *Isaiah.* c. 58. v. 12. speaketh of the Sabbath, as of a Person: *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy-day, and shalt honour him.*] He calls the Sabbath *Him*, which must signify a Person, and cannot be said of a meer Day. Who is meant by this *Him*, is declared, in the next verse, to be the *Lord*; for so it followeth, *Then shalt thou delight thy self in the Lord.*] So that the Sabbath, here meant, is the *Lord*; even the same *Lord*, who in the *Gospel* calls himself, *The Lord of the Sabbath*: whereas other typical Sabbaths, whether weekly, or annual, were but signs of this grand Sabbath, as we

are taught by another great Prophet. *Ezek. 20.12. I ga e them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctifie them.*]

St. Paul, to me, seemeth to make this Doctrine evident, and past exception, when he saith, *Col.2.16. Let no man judge you in meat, or drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath-days; which are a shadow of things to come, but the body is of Christ.]* What can be more plainly said than this, to shew, That Christ is the true, real, and substantial Sabbath? And that all other Sabbaths, are but signs, types, figures, and meer shadows of Christ, who is the Body that projecteth these shadows; for God himself had so said before, concerning the seventh day Sabbath (which only is that type which is mentioned in this fourth Commandment) *Exod.31.13. Verily my Sabbath ye shall keep; for it is a sign between me and you--- that ye may know that I am the Lord---]* So this, which was the principal and most frequent Sabbath of all, was no more but a *sign*, and what the *signatum*, i.e. the signification of it was, is shewed, to be the *Lord*.

The Scriptures often mention *Sabbaths* in the plural number, as *Lev.19.3. Keep my Sabbaths*, and also *Sabbath* in the singular number: and I doubt not, but the Jews were charged to keep other Sabbaths (as that which is appointed in the Feast of Trumpets, *Levit.23.24.* and that in the Feast of Tabernacles, *Levit.23.39.* and that in the Feast of Atonement, *Levit.23.32.*) as well as the weekly Sabbath, because we find that transgressors

gressors of the yearly Sabbath are threatened with destruction, as well as the breakers of the weekly Sabbath, *Levii.23.29.* But now, all these Ceremonial Sabbaths are vanished: This being granted, it will follow, in regard of the authority and perpetuity of the Moral Law of God, That there must needs be some one special, singular, and mysterious Sabbath of greater necessity and concernment to be still kept, than all those *Hebdomarie*, or *Annual Sabbaths*, and that surely is Christ, The Lord Paramount of all Sabbaths, which were but shadows of him. Whosoever therefore shall imagine that the keeping of any weekly, or yearly Day Sabbath, is the principal, or only duty required in this Moral Law, he is such an one as the Psalmist describeth, *Psal.39.7.* *A man that walketh in a vain shadow*]

It is very considerable, and surely for some weighty reason, That our Saviour, very often in the Evangelical Histories, occasionally mentioning these Moral Laws, and many of them distinctly and severally, yet never spake in the least expressly and openly of the Sabbath Law, although that fourth Commandment (so far as it is Moral) is as necessary to be pressed, and rather more, than any one, or indeed, than all the other (as is shewed before:) And yet it is not to be doubted, but that he meant, and also did covertly press this very Sabbath Law in the true intent and meaning thereof, to be for ever carefully observed and sanctified. I do not take upon me to render a full account, of what moved Christ to forbear the reciting of that Law so openly, as he did other Moral Laws of the *Decalogue*; yet, it may reasonably

bly be thought that he on design and purpose omitted that Law, and indeed all the particular Laws of the *first Table*, because he saw that the Jews did misunderstand that Commandment of the Sabbath, and that they were zealously obdurate for keeping the *seventh day Sabbath*, as if that had been the full and only intendment and duty required by that Commandment: for, if Christ had urged it, the Jews had been by him countenanced in their erroneous Sabbatizing, which he came to dissolve; therefore he forbore the naming of that particular Law, and for the same cause he abstained from mentioning any of the other Laws of that Table; lest if amongst them this Law should be omitted without any mention, the Jews would have been more exasperated against him, before his time was come to suffer: This omission of the Sabbath Law, the Reader may observe, *Mat. 19.17*. Where Christ said, *If thou wilt enter into life, keep the Commandments.*] And when he was asked, *Which Commandments?* he answered, *Thou shalt not murther, nor commit adultery, nor steal, nor bear false witness: and, Honour thy Father and Mother, and Love thy Neighbour as thy self:*] See the same again, *Mark 10.19.* and *Luke 18.20.* In all which places, there is no express mention of the Sabbath Law, or of any other Law of the *first Table*.

But when he was more strictly questioned by a knowing-man, a *Lawyer*, or *Scribe*, being a Professor of the Law, *Mat. 22.36. Master, which is the greatest Commandment in the Law?*] Yet then, he answered him but in general

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general terms, including the Laws of both Tables, without mentioning any one particular Law of either Table, thus, *Thou shalt love the Lord thy God with all thy heart, &c.* This includeth all the four precepts of the first Table, Sabbath and all. He that performeth this, doth hereby keep the Sabbath. Therefore, to love, honour, and sanctifie our Lord Jesus Christ, who is our only Lord God, our God Incarnate, the *Emmanuel*, our Creator, Redeemer, and Saviour, is to keep this Moral Sabbath: for he only is that Sabbath, which is mysteriously commanded to be sanctifyed in that Law; & this Sabbath Law continueth in full force and vigour at this day, and so shall to the end of this world, and for ever, when all other observations of seventh-Days, or any other worldly Sabbaths are quite forgotten and vanished; for the true intended Sabbath is a *Person*, Christ, the Son of God, and the Son of man;

Finally, This Commandment, which I have set down in these words, [*Remember the Sabbath day to keep it holy*] is certainly a Moral, and an everlasting Law: This Sabbath, if it be confessed to signifie Christ, we have what we desire; but if it should signifie only the keeping of a Day, whether the last day of the week (as the Jews think) or the first day (as some Christians suppose;) then surely, the not keeping of one (at least) of these two days, is a sin, and must be so accounted, now under the Gospel; for the Apostle tells us, *1 Ioh.3 4. Sin is the transgression of the Law*] He means, the *Law Moral*. But we are well assured, that the Gospel doth not account the

Not-

Not-keeping of both, or either of those days, to be a sin against the fourth Commandment, or against any other of those ten Moral Laws (except indirectly, and by consequence): for in all the New Testament, we cannot find such Sabbath-breaking to be so much as once mentioned, in any of the black Rolls of sins, as other transgressions of all those Commandments are particularly and often, by the great Apostle: See *1 Cor. 6.9*. *Neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankinde nor Theeves, nor Covetous, nor Drankards, nor Revilers, nor Extortioners shall inherit the kingdom of God.*] See more, *Gal. 5.19*. *Uncleanness, lasciviousness, whorheit, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murthers, revilings, and such like.*] See more *1 Tim. 1.9*. *Lawless, disobedient, ungodly, and sinners, unholy, and profane, murtherers of fath rs and of mother, man-slayers, men-stealers (such as are now called Spirits), vairs, perjured persons:*] Among all this Rabble, we find not Sabbath-breakers.

Yet, the abusers, or neglecters of the true Moral Sabbath (which is Christ) are deeply threatened; as *Judas* for betraying him, the *Jews* for crucifying him, and All that shall deny him: So the Sanctifiers of him are gloriously promised (as the *confessors* of him, the *believers* in him, the *relievers* of him, or of his poor Members for his sake,) to be rewarded with the kingdom of Heaven. This is the Scriptural Doctrine concerning the Sabbath-hip of Christ: What the Church Catho-

lick conceived thereof, is next to be enquired.

CHAP. VII.

The Doctrine of the Primitive Church concerning the Sabbath, shewed out of Tertullian, and other Fathers. How the Patriarks kept the Sabbath, before the days of Moses. The Doctrine of the Church of England herein. The meaning of Prayers at the rehearsing of the ten Commandments. How the Law may be written in our hearts, and how it is performable by men.

TERTULLIAN in that Book which he wrote against the Jews, affirmeth, That the Law which God imposed upon our first Parents in Paradise, was obligatory both to them, and also to all the world in their succeeding generations, which Law if they had obeyed, had been a Law large enough. He saith again, ^a In hac ^a Tert. Ad-
lege Adæ data, omnia præcepta condita recog-^{vers. Iuda-}
noscimus, quæ postea pullulaverunt data per ^{os.} ^b id.lib.

Mosem.] In that Law which God gave to Adam, all the Laws of Moses were secretly couched. And again, ^b Primordialis lex est data Adæ & Eve, quasi matrix omnium præ-
ceptorum Dei, i.e. That first Law given to Adam and Eve, was as the womb of all the Laws of the Decalogue.] Then he reckoneth up all the Moral Laws; first, generally as Christ doth, Mat. 22.37. Thou shalt love the Lord thy God with all thy heart: And, Thou shalt love

love thy neighbour as thy self.] Then he particularly mentioneth the Laws of the second Table, *Thou shalt not kill. Not commit adultery. Not steal. Not bear false witness. Honour thy Father and Mother. Thou shalt not covet*: Now the Law given to *Adam* was only in these few words. [*Of the tree of knowledge of good and evil, thou shalt not eat.*] Yet, in them, all the Laws of the Decalogue (taith he) are implied. His reason is, *If they had so loved God*] They would not have disobeyed his Command. *If they had loved their neighbour*] that is, one another, themselves and their posterity, they would not have killed them, by bringing in Mortality, and Original corruption of Lust. Nor would they have stolen the fruit which belonged not to them. Nor have complied with the Serpent's false witnessing, concerning the fruit. Nor have dishonoured their Father and Creator, by that Transgression. Thus he.

From this passage, we may observe, that in the judgement of this Learned Father, the whole Decalogue having been thus imposed upon our first Parents; therefore the Law of Sabbath keeping amongst the rest, must needs be put upon them.

We observe again, That it being confessed by this Father, in the same Book, and immediately after the words before alledged, That neither *Adam*, nor *Abel*, nor *Enoch*, nor *Noah*, nor *Melchisdeck* nor *Abraham*, did ever *Sabbatize*, although the whole Decalogue was imposed on them, also, so as is said; and although the laws of the Decalogue be every one of them, the law of Nature and therefore

written in mans heart; and also that all those Patriarks must be obliged to keep this Sabbath law, as well as any of the other Nine: This being granted; how shall we quit this learned Father from contradicting himself in these two propositions, first, *The Patriarks were bound to keep the Sabbath;* second, *The Patriarks neither did nor were bound to keep the Sabbath.*

This Riddle is easily unfolded, by distinguishing the Sabbath *Moral* from the Sabbath *Ceremonial*; that is, *The true Real, Natural, and Substantial Sabbath from the Figurative, Typical, and Umbratrical Sabbath;* Or, the *Body from the Shadow.* We affirm therefore, that the Jewish, Hebdomarie, seaventh-day, or Saturday-Sabbath, was but the shadow or type; and that the *Messiah*, even *Jesus Christ*, our Lord *Emmanuel* was, and is, the true substantial Sabbath, and the true Spirit and meaning of that Sabbatical law, and is the Lord of the Hebdomarie, or Typical Sabbath.

We also affirm, that neither *Adam*, nor any of those forenamed *Patriarks* did ever keep, or sanctify any seaventh-day, or Saturday-Sabbath; and also that such a Sabbath day was never known, or imposed on Gods people, before the dayes of *Moses*. And for this, we have the confession of a learned Jew even *Philo*, more than once. ^a *Israelitae ignorabant mundi natalem, prorsusquam ex Manna didicissent* ^b i.e. The Israelites knew not the first day of the world, until the Manna fell; therefore not the seaventh day. Again he saith, ^(b) *Ante Mosem, Sabbathi diem ignorabant homines.* ^c

Philo. de vita Mol. lib. 1. b. lib. 3.

mines]. Before the time of Moses, men were ignorant of the Sabbath day : This he affirmeth although with a Judaical excuse, as if the former knowledg thereof had bin obliterated by Calamities.

But we also confess, and firmly believe that all those holy Patriarks, were bound, and therefore did, certainly keep and sanctify the true substantial Sabbath, before Moses was born: for their Sabbath was the Son of God, even their true and onely Lord God, who in due time was to take our humane nature on him, So to be the Emmanuel, & in our nature to perform the whole Law which the God-head imposeth on man, in our steed : and this, not only by an actual keeping and performing the Commandments, but also by a passive obedience in suffering the punishment of our transgressions ; to quit his faithful ones from the sentence of condemnation, and thereby to give comfort, ease, tranquillity, and so a Rest or Sabbath, to our otherwise wearied, and trembling souls. For Christ only is that promised Seed of the woman which should bruise the Serpents head: & the birth, & manifestation of him in the flesh, is that day which our father Abraham rejoiced to see, and he is that well beloved Son, in whom alone the Godhead is well pleased, and resteth satisfied, and at peace with us. If those holy Patriarks had not kept this Sabbath, they could not enter into the eternal Sabbath of heaven.

That Christ only is the Sabbath Moral, to the sanctification whereof, we all are perpetually obliged, was the Doctrin of the Ancient Church, as may appear by many expressions of

the

the Fathers. *Origen* saith (a) *Qui vivit in Christo, semper Sabbathizat.*] He that liveth in Christ, liveth in a continual Sabbath. *Theb Marcar.* *holy man Macarius*, calleth the weekly Sabbath (b) Συζητήσι τοιωτούτη i. e. but a Typical Sabbath; and saith It was onely τὸ Συζητήσι τοιωτούτη i.e. That it was but a branch in the shadowie or Ceremonial Law. *But, Hoc est verum Sabbathum, vera requies animæ, quæ conquiescit in verâ quiete & latitâ Domini*] The true Sabbath is the quiet of our souls, resting in tranquillity and joy of our Lord. Thus he.

After him, *Epiphanius* most evidently declareth the same Doctrin more than once: for thus he writeth, (c) *In lege figuræ erant, in Evangelio veritas; illuc Circumcisio inservit usque ad magnum Circumcisionem, id est Baptismum; illuc Sabbathum, distinens in magnum Sabbathum, id est, Requiem in Christi*] Under the law were figures, but the truth of them was shewed in the Gospel, in the Law, carnal Circumcision was used until the great Circumcision by Baptism, came in; There was a Sabbath also, which lasted until the great Sabbath came, which is our Sabbath or Rest in Christ.] He tells us also, that *Ebion* the Ancient Judaizing Heretick, raised a report, (d) That *Saint Paul* had desired the Jewish High-prest's daughter to be given to him in marriage: but being denied; in revenge, he wrote against their Sabbath an 'Circumcision'] But the true cause of the Apostle's decrying the Jewish Sabbath was this, (e) *Christus est magnum Sabbathum, qui eos nos faciens à peccatis nostris. -Eius figura erat parvum Sabbathum, quod inserviebat usque ad Her.*

que ad ipsius adventum] Christ is the grand Sabbath, for he setteth us at rest, from the troubles of our soules by reason of our sins: the Jewish little weekly Sabbath, was but a figure of Christ our great Sabbath; and was to last, but until his coming.] To this doctrine the learned Romanist's do assent, as *Bishop White* hath observed out of *Pet. Damianus*, Bishop of *Ostia* above 500 years since, who thus writeth,

¹ Pet. Da. (f) Quid per Sabbathum intelligere debemus nisi Christum? in Illo siquidem Sabbatho requiescamus - & spem ponimus] i.e. What should we understand by the Sabbath, but Christ? for in him is our rest and hope.

St. *A* *stin* is most plentiful in asserting this doctrine; for besides what I have observed before out of him, he further saith of Circumcision, and Sabbath; (a) *Circumcisionem approbamus spiritualē - & Sabbathum, nam ad*

^{• Aug.} *Cont. Ad- aeternam requiem intendimus.*] We Christians

^{cont.} *mantum.* approve of Circumcision, but it is Circumci-

^{c. 16. To. 6.} *on spiritual (mentioned Rom. 2. 29. Circum-*
cision in the heart, not in the letter, but in the
spirit, and Colos. 2. 11. -- Circumcision made
without hands) & we approve of that Sabbath

^b *II. cont* by which we intend, and trust to obtain ever-

^b *II. cont* lasting Rest. Of this Sabbath he saith again,

Adrian. ^b *Sabbatum non est repudiatum a nobis (Chri-*

^{c. 2 To. 6.} *stiniis) sed intellectum.] We Christians do not*

^{c. Id de} *utterly reject the Sabbath, but we understand*

Gen. ad lit. *it more truly than the Jews do. Of the same*

lib. 4 c. 13. *it more truly than the Jews do. Of the same*

^d *Id. cont* mysterious Sabbath he saith again. (c) *A*

Faustum fidelibus, perpetuum Sabbathum observatur.]

lib. 19. c. 9. *They that believe in Christ, do keep a Sabbath*

perpetual. What he meanes by this Sabbath

is declared by these words, d In Christo

Sab-

*Sabbatum habemus, nam ait, Ego faciam ut re-
quiescatis.] Our Sabbath is in Christ, for he it is
that saith, I will give you rest, Mat. 11. 28.
And to shew the difference between the Typi-
cal, and the Substantial Sabbaths, and to what
Purpose that Jewish Saturday-Sabbath was
ordained, He saith: The Jews were offended,
because Christ commanded the infirm man to
carry his bed, on their Sabbath day, Jo. 5. 10. But
Christ might have answered them. ^e *Sacramentū Aug. in
Sabbati, & signum observandi unius diei, ad Joan.*
^{Tract. 17.}
*tempus datum Iudeis; impletionem verò Sacra-
menti illius in illo venisse, Sabbathum ad signifi-
cationem meam vobis praecepit est.] The Sa-
cramental Sabbath, or sign of keeping that
day, was imposed on the Jews, but for a time,
because the fulfilling of it was performed by
the coming of Christ; for that Sabbath was
given, only, to signify Christ. To this of
Austin, Calvin seemeth to me to subscribe,
where he saith(f) *Christus est verum Sabbathi Complementum.*^f *Calv. in-
Complementum.* The keeping of a seventh-^g *fit. 2. 8. 31*
day-Sabbath, is but a vain and empty shadow
except it be filled with the apprehension of
Christ. So that as all Typical, and Ceremo-
nial shadows were to cease when the thing was
come which they signified; the Sabbath,
(being but such a sign) must also, so cease; as
Justin Martyr long ago taught, (g) *Sabbata
finem habuere, nato Christo.* When Christ
came, Sabbaths went away. <sup>Just. Dic-
tum cum
Triph.</sup>**

Lastly, it would be inquired, what the
Church of England's doctrine is, concerning
that Sabbath in the fourth Commandment
(which Church, I firmly believe to be, in her
doctrine, and discipline, the most truly Catho-
lick.)

ick Church in the world;) This, we may discover by considering that prayer or suffrage, which this Church hath required to be by us said at the rehearsing of this Sabbath-Commandment, as at each other of them, in these words.

Lord have mercy upon us, and incline our hearts to keep this law.

This prayer, hath much troubled the minds of some of our Religious, and well-meaning Countrymen, because their teachers did not a-right inform them in the true meaning of that Sabbath, for both in their pulpits, and also in their printed Catechisms they expound it, to be meant only of sanctifying a day as the Jews did. But if they so mean, this prayer would be not only vain, but also an impious mocking of God: seeing the Commandment mentions only the *seventh day*, and that precisely, and none other, and that is our *Saturday*, which both we, and all other Christian-Churches have utterly rejected; but if they thereby understand our *Sunday*, that is not so much as mentioned, much less intended there; nor may it be called a *Sabbath day*, nor is the celebration of our *Sunday* to be enforced by virtue of that Commandment, but otherwise, as is before shewed.

But those Judicious, Learned, and Godly men, and also heroical *Martyrs*, who were the compilers of our *English Liturgy* (as, *Cranmer, Ridley and others*,) did rightly understand, that Sabbath to signify Christ who only is our Christian Sabbath, and in this sense

sence only we ought to understand it, and then this Prayer must needs be confessed to be pious, and necessary, and not otherwise; for the keeping of Christ, by faith in him, and sanctifying him, that is, considering his worth, and benefits; and demeaning our selves towards him, so reverently as becometh us, and belongeth to his super-eminent holiness, is the only way to procure an everlasting tranquillity, Rest, and Sabbath to our Consciences: For without this Sabbath, all our care will prove vain, and the very God-head will be but a terrour to us. But if by God's merciful assistance, we keep our selves fast in faith, and so in *Union* with this blessed Sabbath; we may then with comfort apply that expostulation of the *Psalmist* to our own souls; *Why art thou cast down O my soul?* *And why art thou disquieted in me?* *Hope thou in God,* for I shall yet praise him for the help of his countenance.

Ps. 42. 5.

Now, because the prayer above mentioned (though it were granted to us) is not full enough to supply, and satisfy our defects, and necessities: for neither a good inclination, readiness, or willingness; nor yet our earnest desires no, nor our laborious endeavours to perform the Law, do amount to the real, and perfect keeping thereof, without which we cannot enter into life, as Christ hath said, *Mat. 19.17.* Therefore the Church hath added another prayer, at the end of these Commandements, which is full, and perfect; In these words

Write all these thy Lawes in our hearts, we beseech thee.

This prayer is grounded on the promise of God, recorded both in the Prophets, and also in the Gospel: *Jer. 31. 33. Heb. 18. 10.* *I will put my law in their inward parts, and write it in their hearts.* If we enquire what that Law is, and how God doth write it in our hearts and to what intent it is done: The Answer is, That this Law is Christ; The putting or writing of it in our hearts, is the *mission of the Spirit of Jesus into us.* The intent or purpose thereof is; that by a spiritual union of Christ with us, we may fulfill the Law: For, because Christ and his Members are united by this Spirit, and so become one mystical body, therefore what Christ hath done in obedience to the Law, must be accounted as our obedience, and so imputed to us, that because he hath performed the Law, we also, in him, have performed it. The Apostle tells us: ^a *Jesus Christ is in you:* and ^b *Christ liveth in me,* and ^c *Christ may dwell in our hearts:* And Christ himself saith, ^d *I am with you alway, even unto the end of the world.* And the Apostle again, ^e *Ye are all one in Christ Jesus;* And, that we may know; that when we have the Spirit of Jesus in us, then we have also the Lord Jesus himself in us: Another Apostle tells us; ^f *Hereby know we, that we dwell in him, and he in us,* because he hath given us of his Spirit.

* Moses is called by Philo, ^{νόμος} & ^{τούχος} much more Christ so. But how shall it appear, That the putting of Christ into us, is the putting of the Law of God into our hearts? The Answer is, That Christ is the Law there meant, and he is called the Law, and is really the Law; * and not only so, but he is moreover, The Law with all advantages

vantages to us, for he is the *Law fulfilled*. That Christ is called the *Law*, the Psalmist tells us, ^a *I will preach the Law, whereof the Lord hath* ^b *psal. 2.* *said unto me, Thou art my Son. Here the Son* ^c *7.* *is called the Law, or Precept of the Lord. Then* ^{Rom. 8.2.} *that Christ is the Law fulfilled, or the fulfilling* ^d *of the Law ; Of him it is said in another* ^e *Psalm : b In the volume of thy Book it is writ-* ^f *ten of me, that I should fulfill thy will, O my* ^{Psal. 40} *God : I am content to do it, yea thy Law is with-* ^{10.} *in my heart. And this Christ himself profes-* ^{Heb. 10.7} *sed ; c I am not come to destroy, but to fulfill,* ^c *Mat. 5.* *the Law. This also was signified by his Type,* ^{17.} *the Ark, wherein d the Law was put : for* ^d *Heb. 9.* *the Ark represented Christ, and the Law, in it, 4* ^e *signified, that Christ should keep that Law,* ^{Phil. 4.} *and this he did perform, only to our behoof,* ^{13.} *that his obedience might be accounted ours.* Upon this reason only it is, that the Apostle so confidently saith ; ^e *I can do all things through* ^f *Christ which strengtheneth me. If he can do* *all things, then he can do all the works of the* ^f *Law : But we are well assured, that he could* ^f *not in his own proper person alone considered,* ^f *perform the Law, but it must needs be thus only* ^f *performed by him, in and through Christ ;* ^f *And in this consideration only, Christ is our* ^f *Rest and Sabbath. For this reason our Church* ^f *prayeth, that God would incline our hearts to* ^f *keep this Sabbath-law, which is, Christ, That* ^f *by keeping him, the whole Law of God may* ^f *be kept by us, through and in him, so as is here* ^f *expressed, by having the Law thus written in* ^f *our hearts.*

Thus, this Moral Law, which (as Divines acknowledge) is altogether impossible to the

Natural man (especially as it is exegetically aggravated and heightened in the Gospel) is
 Matth. 5. by this Sabbath made possible and easie to the
 Rom. 10. Spiritual man; so the Apostle tells us; ^a Christ
 4. is the end or perfect on of the Law for righteousness to every one that believeth: that is, He
 that believeth in Christ, hath the benefit of performance of the Law brought home to him:
^b Ambr. in loc. So St. Ambrose tells us, ^b *Perfectionem legis habet, qui credit in Christum.*

CHAP. VIII.

That Christ is called a Day. Why Christ, and the seventh day, are both called Sabbath. The first Institution for keeping holy the seventh day. Why the first seventh day of the world is described without Evening and Morning. The Sabbath described by Philo, Parallel'd with Melchisedech; and both Types of Christ.

IF Jesus Christ be the only Sabbath, which is mysteriously covered, and spiritually meant, and really and ultimately intended in the Moral part of this fourth Commandment, (as certainly he is) because he only is our Redeemer, our Mediator, and the Peace-maker of God with man. We must next enquire, how this Sabbath (if it be so understood) can be called a Day, as here it is; *Remember* ^{the}

the Sabbath day; for by this word *Day*, a man may reasonably imagine, that the principal intentment of this Precept, was only for the Celebration, or Sanctifying of a day, as the Jewes do yet think, and many good Christians among us do still (though erroneously) believe, although they agree not in the self same day with the Jewes. Their reason is, because, not only in this former part of the fourth Commandement, which I have shewed to be a Moral, Natural, and an everlasting Law; but also in the latter words annexed, which are a part of the Law ceremonial, and therefore but temporal, and transient, it is also said: *The seventh day is the Sabbath of the Lord thy God*, by which words, a man at first hearing would think that the *Sabbath*, in both parts of this Law, is nothing else but a day: for, if the seventh day be a Sabbath, why may not the Sabbath be thought to be a Seventh day?

1. Our Answer is, That the seventh day is called a *Sabbath*, because it was a type and figure of our true Sabbath and Rest, which is Christ: as the Jews corporal rest was but a figure of our spiritual rest in Christ. And because it was so appointed for a figure or sign, therefore it hath the name of the thing figured, or signified thereby, as other figures and types have; for so, the *Paschal Lamb* is called the *Passover*, yet we know, Christ only is the true *Passover*, as the *Apostle* tells us, *1 Cor. 5. 7.* So the *Rock* is called *Christ*, *1 Cor. 10. 4.* So of the *Eucharistical bread* it is said, *This is my body*, though it was but a *Sacrament*, or holy sign of the body of Christ. And the *seven Eares* are *seven Yeares*, *Gen. 41. 26.* Just so,

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^the seventh day is the Sabbath, that is, the sign, type, and figure of the mysterious Sabbath, which is Christ.

[¶] Cor. 5. 2. As the sign hath the name of the thing signified, so the thing signified hath the name of the sign: for Christ is not only here called the Sabbath day, because he is the thing signified by that day, but he is also called by the names of other typical festivals, as the *Passover*, as is before said, and by the name of the great festival Sabbath of *Propitiation*, or *Atonement*, described *Levit.* 16. And this, because he only is that *Lamb* of God, that causeth the destroying Angel to *Passover* us untouched; and he only is (as the Apostle calls him) 2 *Joh.* 2. 2. *The Propitiation for our sins.*

It was full four and twenty hundred yeares (by our English account) after the Creation, when God first appointed any Seventh day to be celebrated as a Sabbath, or Rest, yet the very first seventh day of the world is so described by *Moses*, *Gen.* 2. 2. as to signify Christ, as may reasonably be conceived; for that day is there set down without any mention of its *Evening* or *Morning*: And this is the observation of *St. Austin* on the 92. ^a *In Sabbath non invitantur vesper, &c.* 1. In that Sabbath day described *Gen.* 2. where the first mention is of Gods Rest, the Reader shall not find any limitation of it by *Evening* or *Morning*, although in every other of the former six dayes, it is expressly said, *The Evening and the Morning were the 1, 2, 3, 4, 5, 6th day.*

^b *Philo* the Jew, and his fellow Jews, called the Sabbath *Αυτογα*, i. e. without Mother, I know not what this Jew's meaning was, to call this

this day so, more then other dayes; possibly God might extort a truth from him, without this Jew's right understanding thereof; Christ our true Sabbath was indeed *without Mother*, in respect of his Divine Nature, as also without an earthly father in respect of his humane Generation, and therefore *Melchisedech* being the figure of Christ, is (for the same reason) described *without father and without mother*, *Heb. 7. 3.*

Yet, as we are well assured, that *Melchisedech* had both a father and a mother; so are we as certain, that the first *Seventh day* had both an *evening and a morning*. But as *Melchisedech* is said to be *without father and mother*, for this reason only, because there is no mention of his parents in holy Writ; and this also was, that thereby he might be a fit representative of Christ: So the first *Seventh day* is set down without any mention of Evening and Morning, that so it might be a fit figure of Christ, who had no beginning in respect of his Godhead, nor ending in respect of his Manhood and Godhead also. The Prophet saith of Christ, *Mich. 5. 2.* *His goings forth have been from everlasting.* So the Gospel saith of him, *Heb. 1. 8,* out of *Psalm 45. 6.* *Thy throne, O God, is for ever and ever.* The very Jews confessed, *John 12. 34.* *We have heard out of the Law, that Christ abideth for ever.* Christ therefore is not only a *Sabbath*, but a day also, and an *everlasting day* without any evening or morning.

The holy Priest *Zacharias*, *Luke 1. 78.* calls Christ, *The Day-spring from on high*: And the Prophet *Zechariah* calls him *Orienter*, i. e. the

the East, which is all one with Day-spring, Zech. 3. 8. *Adducam servum meum Orientem.* And Chap. 6. 12. *Ecce vir Oriens nomen ejus, i. e. Behold, I will bring forth my servant, the East.* And, *Behold the man whose name is East.* Our late Translators have for East rendred Branch (I know not why, except they were out-voted by some that are fallen out with the East); but how unfitly, hath been lately unanswerably shewed by that learned Writer Mr. J. Gregorie of Oxford. Christ calleth himself, John 8. 12. *The light of the world.* Old Simeon calls him, Luke 2. 32. *A light to lighten the Gentiles.* Christ is so much a Day, that the Prophet styles him, Dan. 7. 9. *The Ancient of Dayes;* which the Hebrews affirm to be said of Ben-David, that is, of Christ the Son of David, as Mr. Broughton hath told us, for he indeed is the Creator of all dayes, because he is our only God; as the very Heathens God is by them called ^a *Diespiter*, i. e. the Father of Dayes. Whether the Psalmist meant Christ, when he said, Psal. 118, 24. *This is the day which the Lord hath mad:* ? Or whether Christ meant himself and his own humane nativity, when he said, Job. 8. 56. *Your father Abraham rejoiced to see my day, and he saw it.* Let those that list, examine: But St. Austin upon these, and such like passages in Scripture, doubteth not to affirm, ^b *Christus est dies aeternus;* i. e. *Christ is an everlasting day.* This I trust is enough to shew, that Christ is called both, our Sabbath, and also a Day, and therefore he only is this Sabbath day which we are required to keep holy, or sanctifie, which is next to be considered.

^a Horace.

^b Aug. in
Psal. 54.

CHAP. IX.

Of Sanctifying the Sabbath. How the God-head is said to be sanctified. How the humane nature of Christ is Sanctified Of the name of God, and that it signifies God himself. That the name of Jesus, signifies the Person of Jesus. How God sanctifieth us, and how we sanctify God. How Christ is to be kept holy.

There is yet another scruple in the words of this Moral part of the fourth Commandment to be examined, and that is, How we can truly affirm, that the Sabbath-day there mentioned, doth signify Christ, seeing, that whatsoever is meant by those words, the same is required also to be Sanctified, or kept holy, Ex. 20. 8. Remember the Sabbath day to keep it holy, And Deut. 5.12. Keep the Sabbath-day to sanctifie it] It may therefore be demanded, how Christ can be said to be Sanctified or kept holy; for the word sanctifie seemeth to signify to be made holy, & no man will say that Christ can be by us made holy, especially, more holy than he is already: for both the Godhead, & Manhood of Christ, are called Holy. As Holy: Holy: Holy: is said of all the Divine persons: And, Holy is his name. And, thy holy Child Jesus. And, the Holy one of Israel. And Be ye holy as I am holy.

To this our Answer is, that it needs not to seeme strange, or uncouth, that our Lord Jesus Christ is required to be by us sanctified, or kept

kept holy, especially in respect of his assumed humanity, by which onely he is our Sabbath and not otherwise, seeing the pure Godhead considered without Incarnation, is also required to be Sanctified; as the great Prophet tells us, *Isa. 5. 16. God that is holy, shall be sanctified in righteousness*] and Christ so teacheth us to pray *Hallowed (or sanctified) be thy name*]. Let it not be thought, that this word (*Name*) doth signifie no more but an appellation of God, as if the only meaning were, That whensoever we use this word, *God*, we should do it with great & awefull reverence (which yet we ought to do) but the name of God doth her signifie God himself, as we are

^a Aug. in well taught by St. Austin. ^a Non est Deus du
Joh. Tract. syllabæ, & duas syllabas colimus; manet ali-
29. quod magnum, quod est Deus, sono non manen-
te] i.e. When we mention God, or Godhead

think not that we mean a word, a sound, a syllable or two, as if we worshipped sounds, words, or syllables; for that great thing which is God, remaineth, when no sound or syllable is heard. Just so, he saith of Christ, upon those words, *Joh. 14. 12. Whatsoever ye*

^b Id.lib. shall ask in my name]; (b) Non est intelligen-
Tract. dus Dominus de sono & syllabis ---- qui hoc
102. sentit de Filio -- non petit in ejus nomine, etiam-
si non taceat literis & syllabis Christum] i.e. When we ask in the name of the Lord, *Name* doth not signifie only that word, *Christ*, (as if it were a *Charme*) he that thinks so, doth not pray in the name of the Son of God, though the word *Christ* be in his mouth. Thus he.

^c Joh. 1.1. The Son of God, is by St. John, called
The

The word; yet he that shall think that *The Word*, in that place signifieth only a Grammatical, or vocal word, and sound, doth err dangerously; for it followeth, *The word was God*] so it signifieth the real, and substantial Son of God: It is therefore a very slander, that some of late, have put upon this Church, for requiring an adoration of our Lord Jesus, when that name is mentioned. They say, we worship only a *name*. But we worship only the Lord Jesus himself, as the Apostle meaneth, in whom the *name Jesus*, signifieth the *Person Jesus*, as the *name of God* signifieth God himself.

Those phrases of *Blessing*, and *Magnifying*, and *Glorifying*, and *Justifying*, and *Sanctifying* God, and *The name of God* which we find in the Scripture, are all to be understood in the same sense. For, when it is said, *Job.* 1. 21. *Blessed be the name of the Lord*] it is all one with that of *Luk.* 1. 68. *Blessed be the Lord God of Israel*]. so *Mal.* 2. 2. *Give glory to my name*] is all one with that of *Job.* 7. 19. *My Son, give I pray thee glory to the Lord God of Israel*]. That of *Ezech.* 36. 23. *I will sanctify my great name*] is all one with that of *1 Pet.* 3. 15. *Sanctifie the Beza. in Lord God*] Where, for those words (*Lord Loc.* God, both the *Syriac*, and old *Latine* read, *The Lord Christ*, as (a) *Beza* notes. There is also mention of *Instifying* God, *Ps.* 51. 4. yet neither *Justifying*, *Blessing*, *Gloryfying*, or *Sanctifying*, can make any addition by any of these Attributes, to the plenitude of God; These are but the expressions of man; not, to make God holy, but to declare him to be so, and

and to shew that he is so accounted, and esteemed by us; indeed God doth sanctify us *Really Effectually*, and *Actually*, by induing us with sanctifying Graces, but we cannot sanctifie God otherwise, than *affectionately*, *declaratively*, and *verbally*; and also by conforming our selves to his Commandments. And so, Christ, our Sabbath, is to be sanctified by us, by an holy imitation of his Vertues, as the Apostle saith, 1 Pet. 1. 16. *Be ye holy as I am holy*; and to *keep this Sabbath*, is to be wary and mindful alwayes to keep Christ by a firm faith; to be fixed to him, never to deny or reject him: And to *keep him holy*, is to purifie our hearts so, as to be clean and prepared Mansions, fit for so holy a Guest, and to walk worthy of so holy and so merciful a Saviour in our private demeanour, and outward conversation.

As the Godhead did really magnifie the Lord Jesus, by uniting it self in a Personal union with that man, and thereby made him the *Christ*, or the *Anointed One*, (in which consideration only, he is our Sabbath) and being so anointed, he was thereby really sanctified by the Godhead, and also (as that word signifies) he was seperated, distinguished, differenced, and preferred above all others, as it is said of him, *Psalm 45. 7. God, thy God, hath anointed thee with the oyl of gladness above thy fellows, that is, above all other Kings, Priests, and Prophets.* And *Philip. 2. 9. That God hath highly exalted him, and given him a name which is above every name.* So we ought to sanctifie the same Lord Jesus our Sabbath, in a way of preheminence, distinguishing him by the

the reverence and honour which we perform to him, from all other persons and honours ; in a word, we must sanctifie, honour, and worship him, farre more then any one, or then all the Creatures of Heaven and Earth.

God hath many *holy Ones*, but none so holy as our Lord Jesus ; He is said to be sanctified by the Father, *John 10.36.* so are others ; but Christ super-eminently, and *καὶ ἐξών.* The *Angel* calls him, *The most Holy, Dan. 9.24.* And the same *Angel* again calls him, *That holy Thing, Luke 1.35.* And even *Satan* confessed him to be *The holy One of God, Mar. 1.24.* Therefore Christ our Sabbath being thus by way of excellency declared to be the *holy One*, and the *most Holy of all Holies* ; surely he ought to be so esteemed, and also to be so declaratively sanctified by us, in the most humble and reverential manner that possibly we can, according to his infinite holiness. This I firmly believe to be the *Spirit*, and meaning of this Moral Sabbath, and the sanctifying thereof.

We find many sanctifyings of Creatures, as of *Prophets*, and *Priests* ; and of Places, as the *Tabernacle*, *Temple*, and *Vessels* ; of *Dayes* and *Times*, as *Sabbaths*, & *Festivals* but none to be so highly sanctified as Christ our Sabbath ; for the Sanctifying of him is a *Separating* of him in a preferment, above all other hallowings, or sanctifyings, which are performed to Creatures ; forasmuch as we find, that his very humane Nature was by the Godhead produced in an extraordinary way, distinct and separate from other men, as it is said, *Heb. 7.25. Our High-Priest is holy — separato*

from sinners ; for he was born of a Virgin ; and this, to separate him from the common contagion of Original pollution. It is also declared, *Heb. 10. 29.* to be an heinous sin, worthy of sore punishment, *to count the blood of the Covenant* (which is the blood of Christ) *to be novis, i. e. common,* which is to esteem his blood no better than the blood of another man, or indeed, of all men in the world ; and so not to separate, or preferre, or sanctifie it, above all others : This is the grand Sin there intended, because neither all men in the world, nor all the Angels of Heaven, if they could and would suffer in mans stead, yet they would not be found of sufficient value to Redeem us, and to procure our everlasting Rest, as Christ hath done, whom we therefore most worthily account, and call, *our Sabbath :* Yet this is not all, for we shall find, that Christ is not only the Rest of men, but that he is also the Rest of God, which is next to be considered.

CHAP. X.

Of Gods Resting. That it is not a cessation from working, Nor meant of his ending the Creation. Nor his laying aside his care and Providence in Government. This Rest and working doe consist together. Something concerning the Creation of Humane Souls. Of Universals, what they are, and where to be found. A Question discoursed, whether God hath created any new kinds of Creatures, since the first Seventh day.

Christ is our Christian Sabbath, we know none other Sabbath besides him for none but he can give sure and lasting Rest to our Souls; he only hath wrought our peace with God, and appeased the just displeasure of the Godhead, he hath effected our Reconciliation, and he is that *Atonement*, by which God and man are reunited, or *set at one*: By his mediation it is that a *Quietus est*, or *Acquittance* of our debts is signed by God; so that, if we can keep this Sabbath holy, and persevere therein, we may with true comfort and cheerfulness say with the great Apostle, *Who shall lay any thing to the charge of Gods Elect?* Rom.8. 33. It is God that justifieth, — it is Christ that died.

Those that teach others, or that do im-

G 2 gaine,

gine, That the only duty required by this Sabbath-precept, is the sanctifying of a day, whether the last day of the week, as the Jews do; or the first day, as some Christians think, and therefore presume to call it, not only *the Lords day* (which is but a novelty with us in *England*, as is said before) but also *the Sabbath day*; They are farre short and beneath the great purpose and intendment of this fourth Commandement, and conceive too meanly and lowly of that most high and mysterious Sabbath, which signifieth not only the Rest of man from bodily labours, but also our rest from labours, and terrors of our Conscience; and moreover, it representeth to us the Rest of God, as it is said both in this Commandement and before also, *Gen. 2. 2. He rested on the Seventh day.*

For to say that God laboured in these six dayes of Creation, is a weak and heathenish conceit, such as we read in that Epicurean Dispute in *Tully*, ² *Si in mundo Deus inest alio quis, qui regat, qui gubernet, qui cursus astrorum, mutacionesque temporum, rerum vicissitudines, ordinesque conservet, terrasque & marias contemplans, hominum commoda, vitasque creature; ne ille est implicatus molestis negotiis, & operosis: If there be a God in this World, ruling and ordering it, and continuing the motions of the Starres, and seasons of the years, and the various order and changes of times, and taking cognisance of the Land and Sea, for support of mans life and welfare; surely he is a God incumbered with many troublesome and stirring busineses.* As if the Almighty *Demiurgus* could not both create and

² *Tul. de Nat. Deor.*
lib. 1.

over

govern this World, except he took great pains and labour therein. And yet those Christians, which say, that Gods resting on the Seventh day signifieth only his cessation from that great Work, do in a manner affirm the same. But the resting of God hath a more high, and more noble signification than so, as I trust we shall anon make evident. In order whereunto, these two Querries are to be discoursed :

1. *What is here meant by Gods resting?*
2. *Why he is said to rest on the Seventh day, and not on any of the former six dayes?*

To the first Querie : *What is meant by 1. Querie.*
 Gods resting ? We say, this resting doth not at all signify, or intend any cessation of the God-head, or any suspension or intermission of his operation or working ; for although it be said, *He ended his work which he had made*, and also, *That he rested from all his works which God had created*, Gen. 2. 2. yet it is not said, that he ceased: resting and ceasing are not all one.

Nor can this Rest be meant of any ease or refreshment of God, as after some motion, or stirring work, or labour ; for such a rest was needless to him who never laboured at all. Nor can it be meant of any weariness of God ; that were impossible. St. Austin saith truly,

In opere Dei non est labor, nec in quiete desidias ^b *Aug. de*
quiescens agit, agens quiescit : And again, De civit. lib.
us nec creando defessus, nec cessando refectus ; 12. c. 1. 1.

i. e. In Gods working there is no labour, nor in his resting any cessation ; he resteth working, and working resteth ; he was neither weary in creating, nor refreshed by ending it.

Nor can this Rest of God be so understood, as if he then laid aside, and cast off all care and providence for his Creatures which he had newly made. This cannot be imagined by us; for all Christians, and Heathens also, do acknowledge Gods perpetual management and government of the World : for he did even that very Seventh day, and all other dayes since, co-operate with his Creatures ; by his assistance it is, that these great wheels of Heaven are continually turning. Nazianzen faith, God is called θεὸς of θεοῦ, for his perpetual operation. Both Divines and Philosophers call God *Altum Purum*, and the Schoolmen call him *Naturam naturantem*, i. e. God is purely Active, and he that continually supplieth his Creatures with the ability of Operation, which we call *Nature* ; for in him we live, and move, and have our being. Of him it is said, in St. Austin, *et Deus est anima mundi*, *Mundus est corpus Dei* ; e. i. God is operative in the World, so as our souls are in our bodies. And the Poet saith of the divine Spirit ;

Act. 17.

28.

c. De Civ. l. 4. c. 12.

Spiritus intus alit, totamque infusa per artus.

Virg. Aen. 6.

Atens agitat molem, & magno se corpore miscet.

All which is signified for a Scriptural-truth by
St. Paul

St. Paul, 2 Cor. 12.6. God worketh all in all. So then, this Rest cannot signifie Gods cessation from working, nor the withdrawing his Providence from his Creatures.

But our Neoterick Theologs have found out another Answer, and do generally expound this Rest of God, to signify only a cessation from the work of Creation: for they say that, although God doth continually work, or operate, or co-operate with his Creatures which are already made, yet he doth not create or produce any new Creatures; indeed he daily maketh *individual* or *particular* Creatures, as Men, Beasts, Fishes, Plants and Herbs, but all these new productions are of the same *Species*, i. e. *sort* and *kind*, that God made at the first.

v. In this Answer we observe two things.

First, It is confessed, that this *Rest* of God is not an absolute cessation from *Work*, but only a cessation from one particular *Work*, *viz.* from making any new species or kinds of *Creatures*.

Secondly, It is confessed, that this *Rest* of God may consist together with his working, for indeed the working or operation of God is as vigorous and stirring now, and ever since the Creation, as it was then; God did never intermit, or lay aside his working. *St. Austin* faith of himself; *a Memorandum, mag-* Aug E- *num habet negotium:* It is most true of God, *pist.* 110. whose *Rest* (here meant) is not without great working. Christ faith, *My Father* *Ioh. 5. 1* *worketh hitherto, and I work:* And again, *Ioh. 15* *Father is the Husbandman* (*Γεωργός*) so his *Work is without any intermission*, as the

Georgick-works are circular, as one saith;

Vulg.
Georg. lib.
2.

--- *Redit Agricolis labor actus in orbem.*

God doth work unto this day, as he did also on that first 7th day, wherein he is said to rest, & so he hath done on every 7th day ever since, & so he will do till the end of the World. And moreover, although it should please God, still to make new Creatures, of new kinds, such as were not created at first; yet such a new Creation would not in the least hinder, or disturb this blessed Rest. Therefore this Answer will in no wise satisfie us.

Besides all this, Those Writers that tell us, Gods Resting signifieth only his finishing or ending the Creation; yet themselves affirm, that God doth yet daily create new Souls; and this, because they do not believe, that our Souls are propagated from our Progenitors, as our Bodies are; so that even by their own confession, the Creation did not end on the first sixth, or seventh day. Now although I do not assent to their opinion of the daily creation of humane Souls, because I do not understand how that doctrine can consist with the doctrine of Redemption, if our Souls and Christ's Soul be not derived from Adam; yet it is evident, that their opinion maketh against them, (whether it be true or false) for by saying, that our Souls are daily created, they must confess, that the Creation is not yet ended.

To that which they say, That God doth not create any new kinds of Creatures, such as in Schools are called Genera, and Species, and

and *Universals*, although he doth still make particular Creatures, as *Men*, *Beasts*, *Fishes*, *Flow'rs*, and *Plants*: We answer, That God doth make Creatures now so as he did before, and not otherwise; (except only the manner of making, immediately by himself, and by way of creation). As he then made particulars only, *Adam* and *Eve*, so now he makes *Man* and *Woman*: God did not otherwise make *Universals*, or *Species* then, than he doth now; for then he made only particular *Creatures*, and not *universals* but only by creating particulars: The *universal* is but the common nature of each particular, and these *universals* are no where to be found, but only in particulars, though we should seek them in *Plato*'s *Region of Idea's*, or in that *Intermundum* ^{• Tull. de.} (*Mētavōsphov*) which *Epicurus* dreamed of; ^{Nat. Deor.} for who can shew me *Man*, except he shew me ^{lib. 1. Diag.} some particular person: For, although it be ^{Laert. in} granted, that these *universals* are realities, ^{Epic.} having an *essence* or *being*, yet they have no *existence* or *subistence*, nor are any where to be found but only in particulars; and we know, that our Acutest *Schoolmen* have much contended about these *universals*; some said, they are *realities*, others, that they are but *words*; and others, that they are but *meer notions and conceptions of mans brain*; and therefore those dissenting *Sects* are severally called, *Realis*, *Nominales*, *Conceptuales*. In a word; as God made *Man* and *Woman* at first, so he doth still; his *Resting* is not to be understood of ceasing from making his *Creatures*, for he doth it to this day, and thereby declareth his *Omnipotencie* now, as much as at the

Pl. 100.3. the first. The Psalmist saith, *It is God that made us, and not we our selves*: And again,
 Psal. 139. *I am fearfully and wonderfully made in the lowest parts of the earth*; that is, in the *Womb*:
 14. In our vulgar *Catechisms*, the first Question is, *Who made you?* Tis answered, *God*; and the Answer is true: It is all one with God to make Man of *Earth*, or in the *Womb*, or of a *Rib*, or of *Nothing*; for all these wayes of making are *Acts of his Almighitineſſe*.

Finally, If it may appear unto us, That God hath indeed made *new Creatures*, and such as were not created in the six or seven first dayes of the World but since; then I trust the Reader will perceive, that this *Mysterious Rest* of the Godhead implieth a farre greater matter, then only a cessation from making *new sorts or kinds of Creatures*. For manifestation whereof, I offer these considerations following, to the learned Reader.

1. That after the fall of Man, God inflicted sorrow upon *Eve*, and all other Women, in *Child-bearing*, Gen. 3.16. which Sorrow was not at first made, yet that sorrow is *something*, (as our good Matrons know); it is not *nothing*.

2. The *Earth was cursed for Mans sin*, *Thorns and Thistles are ordained*, *Adam is condemned to sorrow, and sweating labour*, vers. 16, 17, 18. All which are *Realties*, yet not made at first.

^P Buc. p. 3. We are assured by our Divines, That
 56. & 58. b *Mors & Morbi ordinata sunt à Deo*, i.e. Mortality and Sicknesſes were ordained by God; and also, that hurtful Creatures, such as Vipers, Toads, Spiders, Hornets, Wasps, Cater-

Caterpillers, Gnats, & such like. Non pertinent ad opera prima Creationis, i. e. that these were no part of the first Creation; therefore they must be ordained since: If it be said, that these and other hurtful Creatures, such as Lions, Beares, Wolves, were at first, but yet without their noxious malignity and hurtful qualities; this Answer will not satisfie us, because even these qualities are realties. So Earthquakes, Famines, Pestilences, were not at first created, nor any Sickneses or Diseases, which came into the World later, as the Heathens a^e. knewledged,

Post ignem Ætheria domo

Subductum, Macies, & Nova febrium

Terris incubuit cohors.

Hor. Cat.
3. Od. 3.

4. What can be said against the newness of the *Egyptian Plagues*? The burning of *Sodom*? The last Destruction of *Jerusalem*? and the tribulation brought upon that People, of which Christ said, That it should be *such as was not from the beginning of the world to that time*? Now, that God is the Author of such kinds of evils (viz. evils of punishment), the Prophet hath taught us, *Amos 3. 6. Shall there be evil in the City, and the Lord hath not done it?* And *Moses* declarereth, that all those evils which are threatened, *Deut. 28.* (and are now come to passe) to be from the Lord, which yet are but new in respect of the Creation.

Match. 24
21.

5. What can be said against the newness of those *Wonders or Miracles* wrought by the finger of God, by the Prophets, by Christ, and by

by the Apostles? were they at first created? I suppose, No.

The blind man, when he received sight, told the Pharisees to their face (which they could not deny) John 9. 32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

6. What can be said against the newness of Monsters, or of mixt Creatures, such as Leopards, and Mules, &c. which now are extant, but were not so at first created?

Novi cali, 7. It is said, Jer. 31. 22. *The Lord hath created a new thing on the Earth; a woman shall compass a Man:* Which is meant of Christ to be conceived in the Womb of the Virgin-Mother, which was a new thing indeed, and a peculiar Signal mark to know the Messiah by.

8. The same Creator professeth, Isaiah 65. 17. Behold I create new Heavens, and a new Earth. If you say, it is meant but of a new State, or condition of the Church under the Gospel; I say so too; But this new State or condition is not nothing; it is not such as it was before, and is new: So is the creating of a clean or new heart, Psalm 51. 10. it is a work of Regeneration, or re-Creation, and better to us than the Creation thereof.

9. The same Creator professeth, Isaiah 57. 19. I create the fruit of the lips: therefore the holy Apostolical Eloquence, with all the excellencies of Rhetorick, and Languages, and Arts, are the Works of God, which are not reckoned among the Works of

of the first Creation, and this is confirmed by Christ himself, when he said, *Matth. 10. 19. Dabitur in illa hora: And by that which others said of him, John 7. 46. Never man spake like this man: And all those new Languages at Babel were of Gods creating.* *Gen. 11.*

Our Answer to this first *Querie*, for present, shall be but only *Negative*, (because our Discourse is not yet ripe for a full positive Answer) *viz.* That this Rest of God doth not signify only his cessation from creating the World; And moreover, we affirm, That although God had made more such Worlds, as *Epicurus* thought; or if *Diogenes* he had made innumerable (*αὐτεῖπος*) Worlds, *Laert. in* of meer Creatures, as *b. Democritus in Plin. Epicuro. tarch.*, said; yet all such Worlds would not be *b. Plut. de Placitis philos.* of value and worth sufficient to procure this *Al-l. 2. c. 1.* mysterious Rest, and complacency of the mighty Creator. But I proceed to the second *Querie.*

CHAP. XI.

That the Rest of God is fixed on the Seventh day only ; although he intermitted creation for some time in every former day. That his Rest did not consist in any meer Creature. Of the Rest of God before the Creation. That God performed part of the Creation on the Seventh day, and what that was. Jewish fables concerning the creation of Adam and Eve. A short Answer to the second Querie.

2 Querie. Our second Querie is ; Why God is said to Rest on the Seventh day, and not on any of the former six dayes. There is, surely, something more then ordinary, implied in this Rest of the Godhead, more then the bare Letter expresseth, and more then a meer cessation from the work of Creation ; because this Rest is fixed and appropriated to the Seventh day only, and not said at all of any of the former six dayes, wherein God did both create, and also cease, by some pause or respite from creation, which interval is by us Mortals called a Rest ; as the labouring man at Mid-day is permitted to take some small time for sleep, or rest, and therein intermitteth his work.

Doubtless God did not bestow the whole compass of each several day, with its evening and morning, in a continual creation, or forming of his several Creatures ; for each of them

were

were created by the Will, or Word of God, which might be in a moment. The *Psalmist* saith, *By the Word of the Lord were the Heavens made, and all the host of them by the breath of his mouth-- for he spake, and it was done.* It is not likely that this word or breath of God was produced to the length of each whole day, but that there was some respite, and some time of cessation, between the Acts of creating the several Creatures, each several day: yet this respite of God is never called his *Rest* until the Seventh day; That there was a respite, we read, that *Adam was first formed, then Eve.* *1 Tim. 2. 13.*

It is also very considerable, That although it is said, *Exod. 20. 11. In six dayes the Lord made Heaven and Earth, the Sea, and all that in them is:* Whereby it appeareth, that all the Creatures were made, as the Angels of Heaven, the Fowls of the Air, and Man, Beasts, Plants, Fishes of the Earth and Sea: Notwithstanding God is not yet said to Rest on this sixth day. Surely this Rest of God consisteth in something else besides these; it seems he rested not in any, or all these mere Creatures, but in something that was more noble and worthy of this great honour, of being the *Acquiescence* or *Rest* of the Godhead.

But what shall we say of the *pre-existence* of God before the Creation, and the infiniteness and eternity thereof before all times, when nothing was in being, but only the pure Godhead in the three eternal Persons? when neither Heaven, nor Earth, nor Man, nor Angels were created? We cannot say, or imagine, that God was then without Rest; for besides, that He with-

with-held himself from creating, and from all external working, we know that he was at Rest in himself, in his own blessed contentment, and all-sufficiency, needing nothing: which Rest of God could not then be interrupted by any business, or outward operation. What the *immanent* or *internal* Actions of the Godhead were then, we know but little, and that only, which the holy Apostles have taught us, in whom we read of the eternal purpose of

^a Pet. 1. 1. God to ~~o~~ dain Christ, before the foundation of
^{20.} the world; and of chusing us in him. But we
^b Eph. 1. 4. find no mention of any *transient* or *external*
^c 2 Tim. 1. Works of the Godhead, such as Divines call
^d Tit. 1. 2. *Operationes Dei ad extra*, and such as *Creation*
 is. Yet in all that infinite and incomprehensible duration from Eternity, it is never said, that God *Rested*; nor until this *Seventh day*. Therefore this Rest of God consisteth in something else, besides a cessation or suspension of working, and also, besides that blessed quiet and tranquillity, which for ever was, and is in the Godhead; of which the heathen Philosophers rule is true; ^e *Nisi Quietum, nihil Bea. um est*; i. e. God could not be happy if he were not at Rest.

^f Tull de
 Nat. Deor.
 lib. 1.

The Rest of God must be in something that is proportionable and equivalent in worth to himself; therefore not in the whole great Creature of the World, nor in any one particular parcel thereof, which is no more then only a Creature: & moreover the Rest of God must be like himself, *eternal*, without any ending, or intermission, or ceasing, therefore not in mere worldly Creatures; for *Heaven and Earth shall passe away*: And, they shall wax old and perish.

Mat. 24.

35.

Psalm 102.

5.

perish]. Indeed, men set up their Rest in poor worldly temporalties; and for them lose eternal Rest; So doth not the Godhead. So that this Rest of God must be grounded on some most worthy *Subject*, or occasioned by some most excellent *Object*, better than the world, or any meer creature thereof; and what that is, we will enquire anon.

In order whereunto, I offer to the consideration of the learned Reader one thing more: *viz. Whether the Godhead did not perform some part of the Creation on this very seventh-day, on which God is said to Rest?*] For if it may appear to be true, that something was then made, or perfected, which was not finished in the six dayes; This may happily afford us some light to guid us into the meaning, or cause, or occasion of God's Rest on that seventh-day, more then on any, or all the former six dayes.

To this, our Answer is: *First*, That no man doubteth, but God did work on the first seventh day, and all seventh dayes ever since; as is shewed before. *Secondly*: That the Scripture seemeth expressly to declare, that the whole Creation was not compleated, or finished on the sixth, but on the seventh-day: for so we read *Gen. 2.2* *On the seventh day God ended his work which he had made*] If it were not ended, but on the seventh day, then surely it was not ended on the sixth day.

If it be here said, that although it was ended on the 6th. day, yet it might be truly said to be ended on the seventh day, because it was ended before. As one in *Plutarch* said, ^b *If Plut. de* *Alexander be dead to day, he will be dead to* ^c *tomorrow*.

morrow.] But this evasion will not serve turn, because the Ending of the work, and the Resting, are both affirmed to be on the seventh-day *precisely*, and on none other day. For otherwise it might be said as well that God ended his work, and rested on the eighth, or ninth, or any other after-day.

The *Septuagint*, instead of the *Seventh-day*, rendered *The sixth-day*, *Gen. 2. 2.* For they being Jews, and zealous for their Sabbath, would not have it thought, that God wrought on the seventh-day. But *St. Jerome* discovered the imposture, and saith, *c In Hebreo;*

* *Hier. diem septimum habet*] That the text in *Hebreo*, *in brev, hath the seventh-day*. And addeth, *Gen. 10. 3.* *Arctabimus Iudeos, qui de ocio Sabbati gloriantur -- dum Deus operatur in Sabbatho compleans opera sua in eo. &c.*] We shall by this, much press the Jews against their *Sabbatical-Superstition*, -- seeing God himself wrought on the Sabbath, and therein finished his work]. That God did not end, or finish, and compleat the work of Creation; but on the *seventh-day*, is the opinion, not only of *St. Jerome*, but of many other *Later, and right-Learned Divines*.

If it be farther enquired, What particular work God made or finished on the *seventh-day*, which was not so made on the *sixth day*? In this we are Resolved by many *great and Learned Divines*; That *Adams* side was not opened, until the morning of the *seventh-day*. And this may with great probability be observed out of the narration of *Moses Gen. 2.* Where, after the *Creation* of the man, (which was performed on the *sixth day*,) it

is said, 1. God put the man into the garden of Eden. ver. 15. 2. God gave him the Law against eating the forbidden fruit. 3. God said, he would make him an help, meet for him. 4. God brought every Beast of the field, and every Foul of the aire unto Adam. 5. Adam gave names to all Cattel, and to the fousl of the aire, and to every Beast of the field v. 20. 6. God caused a deep sleep to fall upon Adam. And then took one of his ribs, and of it made the woman.] All these transactions required a good space of time, which reasonably might extend until the end of the sixth day, and so unto the beginning of the seventh, which we know was to commence, and be accounted from the evening of the said sixth day. His travel Eastward to Eden, and his naming that multitude of Creatures, might well cause weariness, and weariness might incline him to that deep sleep, wherein the woman was made, and this may justly be judged to be within the compass of the seventh-day. For I think no man will deny, but that, between the Creation of the Man, and the extraction, and forming of the woman, a good portion of time intervened.

But then, (If Eve were not made or formed, before the seventh-day) how shall we salve the truth of the Scripture which saith, [In six dayes the Lord made heaven, and earth, the sea, and all that in them is]. To this the Answer is obvious, and frequent; for in the Creation of the man, the woman was substantially, and materially included, ^a St. ^aCivit. Austin observeth. That Gen. 2, The man, 15. c. 17. and woman are both called Adam. And the

^b Prothe-
mata gloss,
in Gen. Text saith, Gen. 1. 27. *Male, and female
creaded he them*]. This was said before the
woman was taken out of *Adam's* side. *Wal-
fridus Strabus*, (or whosoever was the au-
thor of the *Ordinarie Gloss*,) upon those
words, tells us. ^b *Femina nondum erat facta;
jam homomarus & femina perhibetur, sed
quia ex latere Ada erat processura, in illo com-
putatur per substantiam, a quo fuerit produ-
cenda per formam*], i.e. These words are
said of the time before *Eve* was formed; the
man is here presented both as *male*, and *female*,
for *Eve* was accounted in *Adam*, because she
was then *originally*, and *substantially* inrolled
in him, and soon after to be extracted and
built out of him. And again, the same *Glosser*
upon the same words tells us. ^c *c. Mulier
nondum a viro divisi.*] i.e. When those words
were said, they were to be understood of a
time, before the woman was taken out the
man.

This truth was acknowledged by the *Jewish
writers*, who, nevertheless invented fabulous
concepts thereupon. They said, that *Adam*, &
Eve were created as One person, their back-
parts were joyned together until God divided
them. -- And, That *Adam* was created with

^d *Lyra in
Loc.* *two faces*. Some of them called *Adam Androgynum*, (as *Lyranus* and the *Glosser* affirm)
^e *Ovid. Me. l. 4. Crispis,* i.e. an *Epicene*, of both sexes, just as the poet
mulier, nec fained of his Hermaphroditus, The truth
Androgyna is, that the woman, was then in *Adam*, though
dy. Chy-but rough-cast (as we use to say) and not ta-
ken out of the mould, not finished or polished.
Epitaph. Bononiens. For it is as easie to apprehend, *Eve* to be then
in the side of *Adam*, as it is for us to believe,
and
p. 173.

and acknowledg, that all we which now live were even then, in the *loines* of *Adam*; for which we have a strong *Apostolical* evidence, *Heb. 7.10.* Where it is said of *Levi*, before he was born, *that he was in the loins of Abraham* [And so upon the same reason, we were certainly with *Levi*, and *Abraham*, in the *loines of Adam*.]

So, our *Answer* to this second *Querie* for present, shall be only this, That, therefore, God is not said to *Rest* until the *seventh-day*. Because, (that until then,) the *principal work* was not finished, in which alone, the *Rest* of God consisted. And what that is, will now soon appear.

In the mean time, I will lay this for my conclusion, and for a *Truth* which I firmly beleive; that the *seventh-day* or *Ceremonial-Sabbath*, was not ordained by God for a memorial of the *Creation* of the world, and all the meer Creatures thereof, or, for his *ceasing* from the work of *Creation*; But for an *Evangelical* memorial of the *Rest* of God. Of which we are next to enquire.

CHAP. XII.

Why the Rest of God is not mentioned, until the seventh-day. Why it is fixed on the Creation of Mankind, rather than of any other of the creatures. Answers to certain enquiries. That the consideration of Christ, to be propagated from the man, and the woman; was the only cause of this Rest of God.

IT may justly seem strange, and wonderful; that the most blessed, most glorious, and Almighty God, who is Blessedness, and Happiness it self, and that, so infinitely, and incomprehensibly, that it is impossible that any addition of happiness, or rest can be added to him, so as to make him more happy, or more at Rest, than he was from Eternity; And yet so it is, that God is here, and now, said to Rest, and also, to Rest so now, as not before this seventh day.

Certainly this Rest, must be occasioned by something that is External, and Extra-essential to God. And therefore it must be such a Rest, or complacencie, or acquiescence, as the Godhead assumed, and took in some special creature; and yet not only in that creature considered singly, and meerly in it self, for it must be derived from some work of God, unto wch God intended some excellent, & beneficial addition of worth, & goodness, by wch consideration the Godhead was inclined to express a de-

delight, and chearfullness, & contentedness in it; and, for it; in all the other creatures.

This, (as to me seemeth) Moses darkly implyeth (for he is yet vailed) in these words, Gen. 2. 2. *He rested on the seventh day from all his work, which he had made*. This Rest then, seemeth to be occasioned from his work; for it is not said that he rested in his work, but (occasionally) from his work. It followeth, vers. 3. *God blessed the seventh day, and sanctified it, because that in it, he had rested from all his work, which God created to make*. This sudden repetition of the Rest of God, doth intimate something of greater moment, and consideration than ordinary. Good reader, observe with me, that in this later expression of God's resting, there is much more implied, than in the former; for in the first, it is said *He rested from all his work which he had made*. But in the later it is said, *He rested from all his work, which God created to make*. These words (created to make) signifie more than only a creation. Our last English Translation reades this text, [created, and made,] yet in the margin, it is there confessed, that according to the Hebrew, it is to be read [created to make] which is indeed the true, and farr better reading; so, both St. Hierome, and our other masters in the holy tongue read it; so doth the Latine, of Sixtus, and Clemens. *Quod creavit ut faceret* [i.e. which he created to make].

By which expression, I humbly conceive, that the holy Spirit doth secretly, and mysteriously imply that this Rest of God consisteth in some creature newly made; upon which, the Godhead purposed to conferr some preferment,

*Martinus
Borrbadius
in loc.*

and honour, greater than the bare creation of it, because it is said, *he created it to make*] so saith the Expositor upon those words *creavit ut faceret*] *ut ad certum usum pararet, ac destinaret*] i.e. God rested from that work which he created, that he might prepare, and appoint it to a certain use. So that, To make, must signify, that God intended to make some further, and greater, and more excellent use of that creature, than it had of it self, in it's own single, and created nature; and that he would effect some more glorious, and gracious work by it; which that creature, (of it self, and by it's own power) would never be able to perform. Now what creature this is; And what further use God intended to make of it; And what prerogative of honour he would add to it we are diligently to enquire.

1. We can not, with reason, and judgment, fasten the occasion of this Rest of God, upon any one particular creature, but only upon the creation of *Man*; for from the creation of *Adam*, God did first take occasion to express a complacency, and acquiescence or Rest,
2. We may not think that this Rest of God, was occasioned only by the creation of the first *Adam*, considered singly by himself, and as a mere creature, without any further reach, or consideration; But it was, indeed, occasioned by a pre-consideration of the second *Adam*, which is Christ, who is styled by St. Paul, *1 Cor. 15. 45. The last Adam*, because, when *Adam* was made, Christ also was made, (Christ is a creature in respect of his humane nature) for, as *Eve* was then *originally*, and *Substantially in Adam's side* (as is before said):

So

So was Christ *seminally* in his *Loines* ; so that the consideration of Christ, now wrapped up in this Root of *Adam*, was that which occasioned the first hint of an expression of complacencie in the Godhead upon the Creation of the Man; for thereupon, that was said by God, which was not said before upon the Creation of any one, or of all his other Creatures, and it is said with a note of Remarkableness, *Gen. 1. 31. Behold! it was very good.* Indeed his other Creatures are said to be *good*, but not any, nor all, said to be *very good* till now.

3. Though *Adam* was now made ; and in him Christ was seminally couched: yet it is not presently said, that *God Rested* ; nor untill some other Act was performed by the Godhead : For God is not said to *Rest*, until *Eve* was taken, and formed, and finished, out of *Adam*'s side, and this was not done until the *Seventh day* (as is before shewed). This was, because Christ the Saviour of Mankind was not otherwise to come into the open World, that there he might perform the grand Work of a Redeemer, and Saviour, but only through the Woman : Our merciful God doth then, and not till then, declare his *Rest*, when he had laid and compleated the foundation of the *Rest* of us his (otherwise wretched) Creatures. For neither *Adam* himself could be saved (supposing his fall) but through the fertility of the Woman ; nor could *Eve*, or any of their posterity, obtain Redemption and salvation otherwise, than so; as the Apostle teacheth us ; *1 Tim. 2. 15, She shall be saved in child-bearing*; that is, by

by Christ, who should descend from *Eve*, and be born of a Woman ; for God confined our Redemption, and our Redeemer so, when he Gen:3:15 said, *The Seed of the Woman should bruise the Serpents head: And in the Gospel, God sent Gal: 4: 4 forth his Son made of a Woman.* So, early and late the Godhead was pleased to signify the conception of Christ by a Woman, signally, without mention of the Seed of Man ; promised to *David* in these words, *Psalm 132.11. Ex fructu ventris*, the fruit of the belly, which *St. Austin* ^a observes, to be meant of Christ, because he was only from the Belly, or Womb and not from the *Thigh* : And prophesied by *Isaiah*, chap. 7.14. to be conceived by a *Virgin*. And performed in the person of the ever blessed *Virgin Mary*.

P Aug: in
loc.

Now we may easily return an Answer to the above mentioned Enquiries, concerning the Rest of God.

1. *In which of the Creatures God is said to Rest?* To this we say, That his Rest was only in Mankind, not in the man alone, but (for the honour and everlasting comfort of all holy Women) he expressed not his Rest until he had formed the Woman out of the Man, although the manner thereof is declared, after the expression of God's Rest.

2. *What further use (besides their Creation) God intended to make of the Man and the Woman?* To this we say, That God purposed out of the Man and Woman to raise and produce *Christ*, to be the Saviour and Redeemer of Mankind, from eternal and deserved misery ; and also through the same *Christ* to crown Mankind with everlasting glory ; and for this most

most gracious use only, did the Godhead declare it self to Rest; so that in Christ alone is the true, reall, and final Rest, and Sabbath, comprised, both of God, and of us Men.

3. *What prerogative or peculiar honour added God to this Creature Man, more then to any other Creature?* To this we answer: 1. He made Man in his own Image, so, as not any other Creature was made. 2. From the Seed of Man, he ordained that the Redeemer should proceed, and not from any other Creature, although some others were more high & excellent than Man, as the *holy Angels* are, as the Psalmist saith, *Thou hast made him a little lower than the Angels*: Yet the Apostle tells *Psal: 8: 5* us, *Heb. 2. 16*. That *Christ took not on him the nature of Angels, but he took on him the seed of Abraham*. 3. God purposed (which he also performed) to unite himself, so with Man, as not with any other Creature, to be one person with Man; even this very *Creator*, at this very time of Mans creation, intimated, that himself would one day become Man, that he would be *incarnate*, and so *Emmanuel*; which is obscurely signified by those words; *In the Image of God created he him*. And *Gen:1.27* this Incarnation was most needful for Man, because in it only the everlasting Sabbath and Rest of Man consisteth, and in nothing else.

From these Premises, my Conclusion is, That the principal (and indeed the only) cause of this Rest of God consisted in the consideration and gracious purpose of the Godhead to produce the *Messiah* out of the Man and the Woman, to be united with our humane nature, and

and therein to fulfill the whole Will of God in our behalf, and so to become the Redeemer and Saviour of Mankind. Which conclusion, being a Doctrine of our greatest concernment, we will in the next place endeavour, (by God's assistance) to make plain and evident, even to the capacity of ordinary understandings.

CHAP. XIII.

That the Rest of God consisted in his purpose of producing Christ, proved by Scripture and Reason. Of the Image of God. Why the Woman was taken out of the Man. Of the Union of Christ with Mankind. Why Redemption is only of Mankind. The meaning of the Sacramental Bread and Wine. That the Soul of Christ was derived and propagated from the first Man. Something concerning Universal Redemption.

THAT the Divine purpose of the Incarnation of the second Person in the Trinity was the sole motive, that the Rest of God was now (and not before) declared, may appear by many overtures, or expressions, in and about the Creation, and other affairs, concerning the first Man and Woman.

Gen. 1. 26 1. It is said by the Godhead; *Let us make Man.*

Man. Whereby the concurrence of all the Divine Persons in the Creation of Man is signified; As if the Godhead would express a special care, and deliberation, and also a consultation about the Creation of Man, more than in the Creation of the whole invisible World of Angels, or this visible World of all the other Creatures; for it was never said before, *Let us make*, but *God created*, and, *Let there be Light*; and, *Let there be a Firmament*; and, *Let the Earth bring forth*, &c. Now, although we know that all the *Three Divine Persons* did co-operate in the creation of every Creature; (as the sure Rule of Divines is), *Opera Trinitatis ad exirà sunt indivisa*: Yet their concurrence is not so declared until the Creation of Man. Therefore, surely, a greater matter was intended, than the making of a meer Creature, and that certainly was *Christ*, even He that is better than all Creatures, and of whom it is said, *Let all the Angels of God worship Heb. 1. 6.*

2. Not only the making of Man is decreed, but it is added; *In our Image and likeness*; and, *In the Image of God created he him*. Here is *Our Image*, Plurally; and, *The Image of God*, Singly. *Our Image*, signifies the Image of the *Three Divine Persons stamped on Man*. *Power*, *Wisdom*, *Holiness*; which are the Characters of the *Father, Son, and Spirit* (as Divines say). But this is not all, for, so much of this Image was soon defaced: Nor was this Image proper to Mankind, but is found also in the holy Angels, and also more eminently in them than in Mankind.

But because these words are said of Man, & not said of any other Creature, therefore we must find out some other *Image* or *likenesse* of *God*, which is so peculiar to Man, as that it is not to be found in any other Creature, as

^a *Ibeod. in Gen. quest. 20.* ^a *Theodoret* most judiciously observeth.

This being granted, the Image there mentioned must needs relate and point to Christ, who is the same *God*, which made Man, and said these words; so that the meaning is, That *Man* should be made, in the same *Image* and *Similitude*, which in after-times the same *God* himself would assume in the person of the *Son*: And this was fulfilled, when the *Son of God* became the *Son of Man*. This is the exposition of *Tertullian* upon these words;

^b *Tertul. advers. Prax. p. 387.* ^b *Ad Imaginem Dei. i.e. Ad Imaginem Filii, qui homo futurus erat.* And again, upon the same words;

^c *Idem de Resurr. p. 39.* ^c *Christus cogitabatur homo futurus: i.e. The Image of God signifieth the humane nature, and shape, which God, in the Person of the Son, would one day take upon himself.*

^d *Orig. in Gen. Hom. Image of God;* and so doth the above mentioned ^e *Theodoret*.

^e *Theod. in Gen. quest. 19.* ^e *The performance whereof was prophesied by *Isaiah*, when he called the *Mighty God, Emanuel* ; and fulfilled also,*

^f *Isa. 7. 14.* ^f *when *The Word* was made flesh, and when *God* was manifested in the flesh, and the *Son of**

^g *Ioh. 1. 14.* ^g *God was sent in the likeness of sinfull flesh.*

^h *1 Tim. 3.* ^h *This surely is the Image of God there meant,*

ⁱ *Rom. 8. 3.* ⁱ *which continued in Man after the fall, and so doth untill this day.*

This Exposition is made more credible by another passage, from the mouth of *God*, uttered after the fall of *Man*, when he said,

Behold!

Behold ! the Man is become as one of us, to Gen. 3. 12. know good and evil. Some Expositors have thought this to be spoken (εἰρωνεύως) as an Ironie or scoffe on proud Man : I dare not say or think so, for fear of Blasphemie ; doubtless, the merciful Godhead did not flout, but pity, and also comfort (the now-wretched) Man by this saying ; which I firmly believe did intimate and point at a Redeemer, even Jesus Christ, to be a Redeemer of him from deserved misery ; and so to be a solace, ease, and rest to his troubled Conscience. The Reader may observe, that whereas before there was mention of *Our Image and likeness* ; (that is) the likeness of the whole Trinity, it is now otherwise said, *Like one of Us* : so that Man, who before was made like all, is now become but like one of the Divine Persons : This one doth surely signifie Christ, who was then intended to be that Seed of the Woman before promised ; to be Incarnate, to be Mortal, to be made a curse for us, Gal. 3. 13. to be a man of sorrows, — to be wounded for our transgressions, Isai. 53. 3. 5. To know good (for he was Goodness it self) ; And to know evil, of sorrow and affliction ; and this in order to the Rest, Sabbath, and Salvation of Man ; for this reason only it is said, *The Man is become like One of us.*

3. It is greatly to be considered, that the creation of the Woman was unlike the creation of the Man ; for Adam was made of Earth, immediately, Gen. 2. 19. but the Woman was not so made, but of the Man ; she was flesh of his flesh, and bone of his bone, yea, and Soul of his Soul : for we find not, that God breathed

breathed a Soul into *Eve*, because she was to receive it from the Man.

Acts 17
26

By this we may understand, that the Redeemer was then intended (together with the whole race of Mankind) to be derived from that one root of *Adam*; for otherwise, Christ could not have been qualified so fitly, as to be our Redeemer. But because the Redeemer, and the Redeemed, must needs be united in one humane nature, therefore the wise and merciful Godhead (as the Apostle observeth) *bath made of one blood all Nations of men*, Christ and all: And hence it is, that the same Apostle tells us, *That we are members of his body, of his flesh, and of his bones*. And this, because Christ, and We, and all Mankind, the Woman and all, took our nature from one and the same Lump of *Adam*; for therefore was the Son of God *Incarnate*, & became *Emmanuel*, that he might *fulfill the Law of God in the same flesh, or nature, upon which the said Law was imposed*. All this was done in order, and preparation of an everlasting *Sabbath or Rest* for Man, by thus producing fitly, the most holy *Jesus* to be a Redeemer and Saviour of Mankind, in whom alone the Just Godhead might be well pleased, and acquiesce.

For, except Christ and Mankind be united in one humane nature, and to be as one Man, or as one Person, neither Christ's fulfilling the Law, nor his Death, can serve for us; because the obedience of one cannot serve for another: nor doth the Just Godhead punish one for a

Ier. 31. 30 other; but (as the Prophet tells us) *Every Eze. 18. 4 one shall die for his own iniquity*: And, *The Soul that sinneth, it shall die*. Neither could

the

the Godhead justly punish the righteous Son for us unrighteous Men ; nor justify us, and condemn him, except we were one and the same ; So the Wise man saith ; *He that justifieth the wicked, and he that condemneth the just, both are abomination to the Lord.* Therefore Eve must needs be made of Adam, and not of another piece of Clay, that she and all her posterity may in that one lump be united with Christ.

For this reason it is said of Christ, *Sacrifice and offering thou wouldest not, but a body Heb. 10:5 hast thou prepared for me : And, In the volume of the book it is written of me, to do thy will, O God ;* That is, The Son was to perform the Law of the Godhead in the behalf of Mankind ; which that he might do for us, God prepared him a body, derived from the same flesh, from which all the bodies of Mankind came, and were originally united therein ; That he might be a fit, and an identical Person, for that great Work (as the Apostle speaketh) of Reconciling us (to God) in the body of his flesh through death.

Col. 1.21,

Upon the same reason it is, that Redemption by the death of Christ extendeth only to Adamites, or Mankind, whose nature Christ hath assumed, with them, in Adam ; So that the benefit and merit of his obedience cannot reach unto the apostate-Angels, because he took not on him the nature of Angels, who are therefore left in their apostacie, and perdition, without any remedy ; for as they did not fall by the first Adam, so neither shall they be restored by the last Adam ; and although our speaking in the same flesh with Christ, be

or the only means and aptitude of our Redemption by him, yet it is a part thereof, and necessary thereunto for our capacity thereof, and such a kind of cause, as Schoolmen call, *hinc quia non.*

Hence it is also, that Christ himself said, *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.* (This was spoken before the holy Supper was instituted; and must stand firm, and true, although that Sacrament had never been ordained):

To eat his flesh, signifieth, to be united with his flesh, as our meat is with us, which groweth into one intire body with us. And, to *drink his blood* signifieth, to be united with the Soul of Christ; for without an union of our flesh and soul with his flesh and soul, Christ cannot profit us: Therefore our Mother Eve, and we, with Christ also, in her, must have taken both our flesh and soul from Adam; else Eve must perish, and so must we. The *Roman*, and also our *Anglican Divines*, do greatly mistake the meaning of the *Sacramental Cup*, in teaching, that the *Wine* signifieth, only, the *blood* of Christ; whereas, indeed, it presenteth, *not the blood*, but the *Soul*, or *Life* of Christ; It was not the *shedding* of his *Blood* (literally taken) that redeemed us, (for that might have been done without his death; and he was dead

Joh: 19: 34 on the *Crosse*, before either his *vital blood* or *water* issued out of his body). But the principal Act of our Redemption consisted in the *giving up his Ghost*, or pouring out his precious *Soul* for us, as himself had before professed,

Joh: 10: 11 *The good Shepherd giveth his life for the Sheep*, (Tunc *lux* *ux*.) that is, his *Soul* for us; and

and this fully correspondeth with the words of the Covenant, first made with man, *In the day thou eatest thereof, thou shalt surely die.* And we know, that blood in the old Testament did signify the life or soul of Creatures, as a visible sign thereof, because the Life or Soul it self is invisible: So we read, *Deut. 12. 23.* *The blood is the life;* and so St. Austin expounds those words, both there, and *Levit. 17. 14.*

^a *Anima Sanguis* & viz. *in signo* — Non ^{Cont.} quia hoc erat, sed quia significabat sicut dici- ^{Adimant:} ^{cap. 12} tur. *Petra est Christus*: i. e. *The blood is the* ^{Cont.} *Ad-* ^{life} *life*: Not as if blood were our soul; but be- ^{versus} *legis* cause blood signifies the soul; just so as it is *l. 2: c. 6* said, *That Rock was Christ*, *1 Cor. 10. 4.* Even the Heathen Poet calleth blood the soul of Man;

^b — *Purpuream vomit ille animam* — ^{• Virg:} ^{Æn. 9}

Verily, if the Sacramental Wine represented nothing else but blood, literally, and not the Soul of Christ, Romanists would be more excusable for with-holding the Cup from the People, upon their own excuse (which is indeed true) *That the body of Christ doth also include the blood.* But blood signifies more than so, which they either know not, or will not acknowledge, although the same doctrine was formerly taught by their own *Master of the Sentences*, even *Peter Lombard*, about the year 1150.

in these words, ^c *Panis ad carnem refertur*, ^c *Lomb:* *Vinum ad animam* — *ut anima, & carnis* ^{Sent. 4} *Assumptio in Christo, & utriusque liberatio in dist. 11* *nobis significetur.* The Sacramental Bread relateth to the Flesh, and the Wine to the Soul;

that hereby the assuming of a soul and body by Christ, and the deliverance of both in us, might be signified. Thus he: which is also observed by Mr. Perkins.

Perk.
Probl.
p. 146
Mat. 26.
26

1 Cor. 10
16

When Christ ordained the Mysterious Eucharist, he said of the Bread, *Take, eat, This is my body*; he did not say, *here is my body*, not *hic est*, but *hoc est*; his meaning was, my body to you, is such a thing, as this bread is to be to you it will be united with you, and be one body with you: so must you with me be united in one body; that so, by this union, my obedience, both *Active* and *Passive*, may become your obedience. Hereupon St. Paul saith, *The Bread which we break, is it not the Communion of the body of Christ?* Communion (we know) is all one with *Co-unio*, or *uni-o-cum*; i. e. Communion signifies the mutual union or coniunction of Christ and his Members; so, not his Natural, but his Mysteri-
call body is here to be understood.

In like manner, Christ himself said of the Wine; *This is my blood of the new Testament; for the blood of the old, typical, or ceremonial Testament, was only the life or soul of sacrific-
cal Beasts which were killed, and were but only a figure of Christ: But the blood of the New Test-
ment, was the Life and Soul of Christ* poured out for us.

1 Cor. 10
16

Just so the Apostle saith; *The Cup of bles-
sing---is it not the communion of the blood of Christ?* that is, The Wine received into us, mysteriously signifieth, the communion or co-
union of Christ with us in one Soul: And Christ had said before, *Drink ye all of this;* that he might thereby shew, that all, who can have

have benefit by Christ, must needs communicate, or be united with Christ, as well in soul as in body.

For the Passion of Christ is not to be looked on, as the passion of one private or single person, for he was an *universal man*, in whom all Men were comprehended; so that in his Passion, Death, and Resurrection, the Death, Burial, and Resurrection of all his Members is included, as the Apostle saith, *a If ye be dead with Christ* --- *And, b --buried with him* --- *8 And, c If ye be risen with Christ*: by this *union*, that saying of the Prophet (*b before c* mentioned) is performed, *d Every one shall die for his own iniquity*; because all Men, with *30 Christ also*, were one in *Adam*, as *Austin* saith against the *Pelagians*, *e In ejus natura, nostra insita fuit* --- *omnes, ille unus fuerunt*; that *c.7. Tom. 31* is, Our nature was planted in *Adam*, so that all we were that one Man; for there is no man in the World, whose nature was not assumed by Christ, whereof this reason is rendred by *f Prosper* in his Poem, though in a faulty *verse*, in my Edition, thus,

Prop. de Providentia. fo. 216

— *ut semine ab ipso*
Idem homo in Christi corpus nascendo ve-
nire:

This is that weighty reason, why *Eve*, the Mother of us all must needs be taken out of that one Lump of the first Man; That she, and all her posterity (having been therein united with Christ, both in body and soul) might by that Union be capable of Redemption by the same Christ; of which Redemption none

can be partakers ; but the Sons or Progeny of Adam.

This was the method of our merciful Creator, in producing the Redeemer in this manner, that so the benefit of his Incarnation might be tendered to all. Which Doctrine (being admitted for truth) is well worthy the serious consideration of our *Contra-Remonstrants*, to shew cause, why we should not acknowledge the benefit of his Death, as well as of his Birth, to be offered universally to mankind; seeing, that both his flesh and his soul, and his whole humane nature, were with ours assumed, and propagated from the first Man; and also (as *Athanasius* most truly affirmeth) [¶] *In the work of Redemption his body was given for our bodies, and his soul for our souls, and his whole man for our whole man.*

[¶] *De Incarnat. Christi*
p. 552.

Many of the Fathers, and those of them who are most eminent for learning, were much taken with a common faine, and also perswaded thereunto as a truth, by a Tradition of the Jews, That *Christ* was crucified in the very place, where *Adam* was buried; as we find in *Tertullian*, *Cyprian*, *Origen*, *Athanasius*, in both the *Basil*s, in *Epiphanius*, *Jerome*, and *Basil. Aug. Austin.* And that, because *Adam*'s crany, or skull was there found, therefore that place was named *Golgotha* or *Calvaria*, which is noted by all the four *Evangelists*, and called, *Tōw* or *Aug. To. Tongavis*; Just as other Writers report of the *Roman Capitol*, that at the foundation thereof, the head, or skull of a Man was found, and because the name of that Man (when he lived) ⁴⁹ *Arnob.* [¶] *Cont. Gent.* was *Tolus* (as [¶] *Arnebius* saith) therefore *lib. 6.* they

they named that building *Capitolium*. The Fathers took such special notice of this tradition of *Golgotha*; because they conceived, that it was to signifie the benefit of Christ's death to be extended to the whole *Adam*, that is, both to his own person, & also to all his posterity. The words of St. Jerome, in an Epistle to *Marcella*, are these, ^b *Calvaria appellata est*, ^b *Hier.* *quia ibi Calvaria Adami condita est, ut san-* Epist. 27 *guis Christi stillans de cruce, peccata ejus di-* *lueret.* For, as Christ is the head of the whole body, or corporation, *Mysticai*; so is *Adam* the fountain and head of the whole corporation *Natural*, of Mankind.

There was lately a book printed and published, wherein the Writer laboureth to prove, that *there were men before Adam*. If the Author so believed, he was very ignorant in Christian Doctrine; and if not, then it may be thought he wrote it purposely to deride Christianity, as a *Pagan*, *Turk*, or *Jew* would do; for such another thing did the *Jews* invent, and report as a Tradition, that, *For the first Man God created two Wives or Women*: And hence it was, that the *Jews* forged many vain Genealogies, which are the same that St. Paul forbids, as fabulous and endless, 1 Tim. 1. 4. As c St. Au² in thought. This phansie doth ^{c Cont. Ad-} disturb the Doctrine of *Redemption* by Christ, ^{c Cont. Ad-} who was necessarily to proceed from ^{c Cont. Ad-} one Man, 1. 2. c 1. and through that one Woman of whom it is Tom. 6. said, *The Seed of her shall bruise thy head*: therefore for our comfort, and for confirmation of our faith, and for the manif^{c Cont. Ad-} estion of the just proceedings of God in the way and manner thereof, he hath in the holy Scripture

named the Man and the Woman, from whom all Mankind, together with Christ, were propagated.

CHAP. XIV.

Of Adam's Solitude, and something of Monastick life, and the reasons thereof. That the Womans help consisted not in society, nor child-bearing (simply considered) but only in respect of the Generation of Christ. Of Child-bearing, that it is not salvical, without Faith in Christ. Of good and evil occasioned by the Woman. why she was named Vita, or life. Why God suffered the Woman to occasion the fall of Man.

4. MY fourth Reason, why I have said, that this Rest of God consisteth in the consideration of Christ, is grounded upon these words of the God-head; *It is not good that Man should be alone, I will make him an help meet for him.*

The Heathens accounted Solitude a great infelicity, although they abounded in all other provitions; One saith, *Si Deus nos in Solitudine collocaret--* And *--Si quis in cælum ascendiisset; insuave foret, nisi aliquem cui narraret haberet--* i. e. If God should place

place a man in a desart, or if a man were in heaven, alone, it would seem unpleasant, if he wanted a companion to discourse with. He thought also, that ^b God himself could not be ^{id. inter.} frag. happy if he were alone. Solitariness doth, indeed, incline some to carelessness, and, *nemo videt*, is an encouragement to vices. The ^c Arift. great Philopher said of a solitarie man ^d in *Θεός Pol. lib. 1.* ^e in *Θεος Αριθμος*. He had need be exceeding good, and ^f c. 2. like unto God, or else he wil be as bad as a beast; ^g *Ovid de Remed.* The Poet saith. d.

— — *Loca sola nocent, loca sola caveto;*
Semper habe Pyladen aliquem, qui curres
Orestem.

The man is now placed in his pleasant Paradise, yet even there it is said, *It is not good to be alone.*

But the Church, doth not absolutely condemn solitude: It hath bin accounted a great help to piety in two respects, 1. as being a refuge from the scandals of sin, and aversions from God; The Ancient *Eremitical*, and *Monastick* Christians, were so called, because they retired on purpose, to apply their service to God only, *Mōνων θεῶν* as *Nazi* ^a *Naz.* in *anzen* faith, and therefore such were called ^b *Poen.* *servi Dei*, as being the principal servants of ^b *Salvian.* God. 2. The desart was a refuge, and a preservation of holy persons in the time of persecution, which, as ^c *Sozomen* thought, was the ^d *de gub. lib.* *1. c. 13.* cheif cause of *Eremitical* retirement. *Elias* fled into the wilderness from the fury of *Je-* ^e *Reg. 19.* *zabel*; So the Church in the *Apocalyps* is described, *flying into the wilderness from the Dra-* ^f *Rev. 12.* ^{14.}

gon;

gon ; John Baptist was sent into the wilderness by his father, to escape Herods massacre, as Basil of Seleucia thought, where it seems he continued until the time of his ministry, for Seleucia in E which cause, and also for asserting the virginity of the Virgin mother, his holy father Zacharias the son of Barachias was slain, as many of the Fathers affirm. These two are by St. Jerome accounted the precedents of Eremitical solitude, practised by many holy men such as Antonius, and Paulus, who continued many years so, and Didymus, who continued 90. years without any society of men.

^c Soc lib. as ^c Socrates writeth. The piety of such Eremites as these, caused the desert to be thought

^{4.c.18.} ^f Hier. E the cheif school of virtue. St. Jerome said, that

^e chrys. he retired into the desert, That thereby he

^{cont.vitu.} might escape hell. An holy woman in g Chry.

^{peratores.i.} st Jerome desired that her son might be brought

^{3.To.4.} up in a solitary life, that thereby he might obtain heaven ; This kind of life was account-

ed a continual repentance by St. Jerome; and other Ancient writer's called such Livers :

^{θεραπευτας.} as curing the diseases, of the soul. And ^{Ασκητας}, as exercising virtues,

and striving against vices. And ^{ινετας.} as perpetual supplicants to God. And ^{Φιλοσοφας.}

as being ever in contemplation of divine wis-

dome. Thus Adam might have continued soli-

itary as well as any of these, if some other in-

convenience had not bin foreseen, (besides

want of company); for prevention whereof the

mercifull Godhead said, It is not good that

man should be alone.

These words, (as all the words of God,) are weighty in truth and in mystery ; In these, the

mystery

^a Basil.

^{17.} Mat. 23.

35.

mystery of the *Messiah* is implied. God had said before of all the creatures, man and all, that they were *very good*. But now He saith, *It is not good &c.* *Divines say, In sinu Dei non est contradicatio*] God doth neither harbour, nor utter contradictions; *The woman was in the man Originally, when God pronounced the creatures very good*; but she was not yet separated, and formed out of the man; she was intended by God, and, by her, the Saviour; but she was not yet extended, or exhibited. The man was indeed *very good* even in his own very creation, being but newly come out of the Creator's hand; but yet, if man had so continued singly, and alone, without the woman, it had bin finally ill for him, by his own fault (the fall being foreseen); for he must have perished thereby, being remediless.

Neither may we think that this Solitude of the man, was much bettered by the society of the woman (considered meerly, & singly of her self) without any further intendment; the man had not yet need of her in respect of any corporal, or worldly necessity, for as yet, concupis-
cence was not entred into him; and moreover, he had society, and conversation with God, and so might have had with *Holy Angels*.

If nothing, but only society had bin intended, God would have produced more creatures like unto the man, as he did Angels, without any distinction of *Sex*; and so the world below, might have bin like the *Angelical* world above, or as the people of Rome are said to ^a *Florus* have bin at first, ^a *Populus virorum*] a people, *l. i. c. 1.* of men, without any women. If it be demanded, How mankind should have continued, if no supply

supply had bin by generation, if no woman had bin ; or if all men would have resolved on continencie ? St. Austin, answereth that this question is b *Querela vanorum* i.e. but a vain querie. For God could have made Immortal bodies of men, as wel as Immortal souls, and men might have continued, as Immortal Angels do.

Besides, If the help here intended, had bin only for propagation of children, and for replenishing the earth, without any further, or greater consideration ; this might have bin don by creating several men, and women, at first ; and these, of several parcels of earth, or other materials, nor should the woman have needed to be made of a peice of the man ; another lump of clay would have served, for so the earth might have bin replenished. St Jerome upon those words Gen. 1. 28. *Be fruitfull, and replenish the earth*] Thus writeth to the noble virgin Eustochium ^c *Crescat ille qui terram inpleturus est, tunus agmen in Calo est*]. So the wise and merciful Godhead intended this help for man, not only to replenish the earth, but also to supply heaven : by producing the Saviour of the man, and woman, from both.

^c Hier. E-
pist. 22.
cap. 8.

The Lonelinesse here meant, is in another respect, far more grievous than the want of such companions, as either women, or men, or Angels could be ; and the help intended, is better than the society of any of these ; and better yet than an External communication, or society, with the most holy Godhead ; For we find that, not only wicked men, as Cain Gen. 4. 9. and Balaam the conjurer, Num. 22. 12, had external

nal conference, and communication with God, but even Satan also, as we read, *Job.* 1. 6. And in the Gospel, when Satan not only conversed, and talked with God the Son, but also took him up, and carried him to *the top of Lu. 4.* *an high mountain*, and to the *Pinacle of the Temple*; Therefore without another kind of society, and communion with God, neither *Adam*, nor we his posterity can find any *help meet for us*, though with the *Prophet* we seek one, in the *streets of Jerusalem*, or with *the Philosopher*, in the populous *City of Athens*. For only the Son of God, (which is hereintimated to be derived from the man, and through the woman,) is that *help meet for man*; without whom, (in any other condition,) it would not be *good for man to be*.

For, without this *help*, man had continued *alone*, although he had not wanted other company, because he had *bin* nothing but *meer man*, if God had not vouchsafed to be come *Emmanuel*, or *God-with-Man*; The Jewish Doctors have observed, that in the appellation of *man*, and *woman*, (*Ish*, and *Isha*,) *Gen.* 2. 23. the name of God (*Jah*) is inserted; and this was to intimate, that God was to be incarnate, and so united with our humane nature personally; and this was the society principally meant to quit man from miserable solitariness such as the Apostle mentions. That they might not be *without Christ* *Eph. 2.12.* *having no hope*, and *without God in the world*; But might be of *The society of Jesus*, (rightly understood.) Without this society, the sentence of *Solomon* would be verified on the man, *Wo to him that is alone, when he* *Eccl. 4.10.*

he falleth, he hath not anot her to help him up.

^a in Psal. 44.

Christ the Redeemer was already in the loins of the man, but not yet in the womb of the woman, nor could he be actually produced, without the woman, of the incarnation of the Son of God. It is truly laid by St. Austin ^a That

it is *Coniunctio nuptialis*, *Thalamus est uterus Virginis*] i.e. A matrimonial union, and the marriage-chamber was the Virgin's womb.

This marriage was now contracted in Paradise, and consummate, when the word was actually made flesh ; But the Bride is not yet brought home to the bridegroom's house ; This is that

^b Eph. 5.31. *They two shall be one flesh—but I speak of Christ, & the Church*].

This is that help meet for man, which the merciful Godhead intended ; without which man had continued wofully alone, without God, without a Saviour ; though he had an Eve with him, yet both had bin miserably solitary, and as one saith ^b *solus cum sola* ; neither could they have bin such an help to each other, as was meet for both : They had (indeed) at the creation a *life natural* given them ; but (without this Divine help) Eve could not have procured that spiritual, heavenly, and most happy *life*, which yet was to be effected through her fertility, and not otherwise, as one saith of a companion,

^c *Nec tecum possum vivere, nec sine te.*

^d *Orig in cant. hom.* ^{3.} *Aug: de Gen. 1.9. c:* also appear by his prophetic words before the fall, *Gen. 2.23.* but especially by his so naming

ming the woman after the Fall, whom he called *vitam*, that is, *life*, Gen. 3. 20. as both St. Jerome, and St. Ambrose read that place, and the word *Eve*, or *Cavah*, signifieth life; where-
 by he declared both his expectation, and faith ^{Gen.} in the *Messiah*, to proceed from the woman; ^{Ambr. de} even that *Messiah* who calls himself, *The way* ^{Parad:c:} ^{14:} *the truth, and the life*] for thereby, only, ^{Joh. 14.6.} could she be *an help meet for man* now fallen, and in this respect only was she called *life*, because from her, Christ was to come; so that she was, indeed, the first *theotokos*, or parent of God, as the blessed *virgin* is often called by the Fathers, and *theotokos*, or mother of God. *viz.* of God-incarnate; otherwise she was not *an help meet for man*, but rather quite contrary: Nor could her child-bearing have saved her self, or others; except Christ the Saviour had bin in her progeny: nor yet, could her bearing of Christ originally in her womb have helped her, except she had also conceived him in her heart by faith as St. Austin very truly affirmeth of the blessed Virgin Mary, (who was nearer akin to Christ, than Eve was) *f Nihil Mariae profuisset materna propinquitas, nisi felicius Christum corde, quam carne gestasset &c.* Neither Eve, nor Mary, ^{Aug. de vir. c. 35} ^{To. 6.} could have bin saved by propagating, or bearing Christ in the womb, if they had not conceived him in their hearts.

If we lay aside this consideration of Eve, & consider her only as a woman she will appear rather an impediment than an *help* to man, for she occasioned the fall of the man by conversing with Satan: in wch respect, *Tertullian* saith of her ^{Tert. de} *Fa-babit Mucena, est ianua Diaboli*] The first inlet of Satan, *iieb.* was

was the woman, as *Chrysostome*, calls *Job's* wife ^b *The Instrument of Satan*: and ^c *Origen* calls her ^c *muscipulam*, i.e. *The trap of Satan*,

^b *Chrys.* n. 56. ^c *Origen.* 17. And saith moreover, that *Satan* destroying the goods and children of *Job*, yet touched not his wife, but left her on purpose to supplant the holy man.

But God looked otherwise on *Eve* when he called her *an help*; and considered her so, as the Fathers speak of the blessed Virgin-mother, whom they call ^a *Templum Dei*. And ^b *Fenestram Cœli* And ^c *Scalam Cœli* And ^d *Portam Cœli*, i.e. *A Temple of God*; *The window of heaven*; *The ladder and gate of heaven*; for all these was *Eve* in respect of her fruitfulness, and the propagation of *Christ* from her.

^a *Ambro. de Spirit.* lib. 3. c. 12. ^b *Fulg. serm. 3.* ^c *id. ibid.* ^d *Euseb.*

Emis. Ho- For in other childbearing she was unhappy, *mil. in Vi-* as first in *Cain*, then in the holy, but unfor- *gil. Nativ.* tunate *Abel*; some of her posterity are called, *a* *generation of vipers*, and also said to be of *Joh. 6. 70.* *their Father the Devil*, and one of them ^e called a Devil. The consideration of such miscarriages, hath made some parents wish themselvs childless. The great Emperor *Augustus* wished

^a *Suet. in Aug. c. 65.* ^b *Capit. in M. Aut. c. 8.* that he had died without wife and child, ^a his issue proved so ill. *Capitolinus* saith of the good Emperor *Antoninus the Philosopher*, ^b *Felix fuisset, si filium non reliquisset* i.e. he had bin happy, if he had not left a Son: (he meant, wicked and bloody *Commodus*.) *Dead Tantalus*, in the fable, is brought in, desiring rather to return to hell, whence he came, than to see, and promote the wickedness, and calamities of his posteritie ^c. In which respect *Eve* might

^e *Sen. in Thre. le. Lu. 23. 29.* rather have desired barrenness, as *Christ* also said for such reasons, *Blessed are the barren-*

So

So the help which *Adam* had by his wife, was not in regard of her *society*, nor in her *childbearing*, (generally considered) neither was she named *Life*, onely for that she was to be the mother of all other men and women to come; nor for any amorous or lascivious apprehension (as wantons since used to their minions, ^a*Zwñz Luxñ*. And, ^b*Anime mi, mi Phædria*) But it was surely in a far greater consideration, ^{6.} and in prophecy, and faith, of the *Messiah* to ^b*Ter. in* come by her, and of redemption, and immor- *Eun.* tall life, (which would be onely through him) that he named the woman, *Vita*. or *Life*.

This certainly was the reason, that God called the *Woman*, *An help, and meet for man,*] and for nothing else, but onely the preconsideration of the *Saviour* to descend from her; for so the holy *Psalmist* hath taught us, *Our help* ^{Psal. 124.} *standeth in the name of the Lord, which hath* ^{7.} *made heaven and earth.*] For without this help, he saith in another place, *O be thou our help in trouble, for vain is the help of man:*] And *more vain* is the help of *Woman*.

Finally, for this cause, it may reasonably be thought, that the wisdom and providence of the Godhead permitted the fall of man to be occasioned by the woman, that so, the man might be induced, and necessitated, to seek for *Life* and *Help* otherwise; and not in the *Person*, but in the blessed *Seed* and posterity of the woman. To which purpose, St. *Ambrose* thus writeth; ^a *Etsi mulier prior pec-* ^a *Ambros.* *catura erat, tamen Redemptionem sibi paritu-* *de Parad.* *ra, salva erit per generationem siliarum* ^{cap. 10.} *inter* *quos, generavit & Christum.*] (i. e.) *Al-* *though the woman first sinned, yet Redemption*

was to come by her; therefore she shall be saved in child-bearing, because amongst her children, Christ was one.

By this time, I trust it appeareth to the Reader, that the grand, and onely reason, of the expression of the Rest of God at that time, was the providentiall, and mercifull consideration of Christ, the Seed of the Woman; and Saviour of her, and of the man, and of their posterity.

CHAP. XV.

An Answer to the Question, How God can be said to Rest? That the Rest of God is in Christ; and why? That the Tabernacle and Temple are called God's Resting-place, onely as they were figures of Christ. That the Ark is called God's strength, in the same respect. That God's Rest in Sion is also meant of Christ. That the Union of God and man in Christ, was ordained onely for man's Salvation, and everlasting Rest. That man's Rest is called God's Rest. Certain Conclusions concerning this Rest of God.

WE are now come to the last, but the greatest difficulty of this Sabbaticall Doctrine, touching the Rest of God, and to give some Answer to those two Queries,

mem-

mentioned before in the 10th Chapter :

First, *How God can be said to Rest, who never laboured, or was at unrest?*

Secondly, *Why his Rest is fixed, first, on the seventh day of the world, and not mentioned before, or declared to have been from Eternity, (as certainly it was) seeing this Rest was onely in consideration of the Messiah, now secretly laid and couched in our first parents?*

We may not think, that this expression of the Rest, Contentment, or Complacency of God, was occasioned onely by the newnesse of that work ; as man pleaseth himself in new apparell, new fashions, or new buildings. This could not be the cause of God's Rest, unto Whom, all his intentions and works were known from Eternity, and were all present to his Divine Providence, with whom there is no futurity ; because, whatsoever is future in respect of our human apprehension, is ideally present to God. In which respect, the words of *Solomon* may be rightly understood, *There is no new thing under the Sun,*] for nothing is new to the Godhead. And, the Apostles have declared, that this very mystery, in which (as we have shewed) the Rest of God consisteth, is, *The eternall purpose which he purposed in Christ Jesus our Lord.*] And, *That our Redemption---with the precious blood of Christ---was fore-ordained before the foundation of the world.*] And moreover, *That God hath also chosen us in him before the foundation of the world.*] This being undeniable, we may wonder, that this Rest of God is confined or limited to this one time, and not mentioned

before, although it had been from everlasting.

1 Querie To the first of those *Querries*, our Answer is, That the onely Rest, or Sabbath of God, is answered, the *Messiah*; because, in the Obedience of Christ, both *active* and *passive*, the Godhead doth rest satisfied, contented, and well pleased; not onely with the proper and individual person of Christ, but also (for, and in him) with all the holy Members of his Body mysticall, being by faith united, and One with him.

For therefore doth God rest in him, because by him, the whole Law was to be (and now actually is) performed; so that all the duties, debts, and penalties, which, in justice, are requirable of his servants, are fully paid by Christ, and thereby the just Godhead is satisfied to the *uttermost farthing*. So that the Rest of God is in no wise to be ascribed to him, in respect of any cessation from the work of Creation, but onely in consideration of the acquiescence of God, in Christ's satisfaction, and thereby man's acquiescence, or acquittance from the wrath of God.

That the Rest of the Godhead consisteth in Christ onely, may appear by many passages in the Old Testament, something obscurely, and in the New more clearly; for so we

2 Chron. 6. 41. *read in King Solomon's Prayer, Arise, O Lord God, into thy Resting-place, thou, and the Ark of thy strength.]* This he said of the Temple at Jerusalem. The like was said before by his father David, of the Tabernacle; *Arise, O Lord, into thy Rest, thou and the Ark of thy strength.]* And the like was said, before both, by Moses, *Numb. 10. 35.* And

it came to passe when the Ark set forward, Moses said, *Rise up, Lord, and let them that hate thee flee before thee.*] * Observe here, good Reader, that Moses calls the Ark, *Lord*; and, up with a that David and Solomon call the Tabernacle [about,] Ps. and Temple, *God's Rest*, and Resting-place. 42. 5. was These speeches must needs point at, and signify Christ, for therefore onely did Moses give the title of *Lord* to the Ark, because it was the Ark, *Lyra-type* and signall of his presence with his people. And therefore onely did David and Solomon call the Tabernacle and Temple, *God's Rest*, because they were the figures and types of Christ's Body, wherein the Godhead was to rest; but the very substantiall Body of Christ, was the reall and true Temple of God indeed; so Christ said, *Destroy this Temple*--- *But he spake of the Temple of his Body.*] *Joh.2. 19.* *21.*

That the Ark was the figure or representative of Christ's Body, we are taught by St. Jerom, upon those words, *Thou and the Ark of thy strength.*] * *Tu, & corpus assumptum, a Hier. i. quo divinitas tegeba ur.*] So doth St. Austin *Psal. 131.* expound those words, *Corpus Christi, quod b Aug. in ex Marianatum est.*] (i. e.) The Ark signified that body which God the Son assumed of the Virgin Mary, in which his Godhead was covered.

But the Resting place of God cannot be meant principally, or ultimately, of the ty-picall *Temple*, for that is destroyed long ago: nor of the *Ark*, for that is also lost; nor is the Godhead now hid in a *Chest*. The true Resting-place of the Godhead, is onely the *human Nature of Christ*, in which it resteth, and abideth for ever, so as not to be separated

from it all. Of this residence of the Godhead, *Joh.1. 33.* *John Baptist* thus spake, *I knew him not; but he that sent me---- the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he, &c.*] For Christ is he on whom the Divine Spirit, or Godhead, not onely descended, but resteth and remaineth for ever.

The holy Psalmist, in the place before mentioned, saith, *For the Lord hath chosen Sion, he hath desired it for his habitation. This is my rest for ever, here will I dwell.*] What was *Sion* literally? but an Hill or Rock; and how doth God dwell there? Verily, no otherwise than in any other common part of the world. Nor can it truly be said to be his *Rest* for ever, (if literally understood) because we are sure, *Sion* is long since forsaken, as was prophesied by *Isaiah, Jeremy, and Micah*; and that this

Jer.26.18 Sion should be plowed as a field.] Which prophecied ^a *Euseb. de phecy, a Euseb. in faith, he saw performed with Demon.lib. his own eyes.*] Which dereliction is thought to

6. cap. 13. have been intimated by that strange voice

which was heard in the Temple, a little before the finall destruction thereof, ^b *Let us de-*

b Joseph. n. 24. part hence;] of which, speciall notice was ta-

Heges. n. 34 ken by many Writers, as Josephus, Hegesip-

Euseb. Hist. pus, Eusebiu, and Jerom.

lib. 3. cap. 5. Hieron. n. 4. But, in *Sion* was the house of *David*, and

the Tabernacle, and the Ark; and the Temple also stood on a part of that great hill of *Sion*, all being figures of Christ; for this reason onely it was said of *Sion*, *This is my rest for ever,*] because the everlasting Rest of the Godhead

Mat. 1. 1. was to be in the family, posterity, or *Son of David*] and is him, who was represented,

typi-

typified, or prefigured by the *Tabernacle*, *Temple*, and *Ark*; and that is, onely in the Lord Jesus Christ. And so *Arnobius* expounds that *Prophecie*, *c Requies Dei in Iesu c Arnob. i. evidens est, & specialis; in quo est arca.*] This *Psal. 131.* Rest of God is meant evidently of Jesus, in whom especially was the *Ark of God.*]

That which the great Prophet *Isaiah* saith of the progeny of *Jesse*, may put us out of doubt, that *Jesus onely* is the *Sabbath* or *Rest* of the *Godhead*, *Is. 11. 1.* *There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him.*] For, from *Jesse* came *David*, from *David* came *Christ*, and upon *Christ* doth the *Divine Spirit* or *Godhead* for ever rest. And this *Rest* of the *Godhead* is the very same thing, which was signified by that heavenly voice of *God the Father*, uttered (more then once) in the *Gospel*, *This is my beloved Son in whom I am well pleased;* ^{Mat. 3. 17. 5.} which *Berza* most pertinently, and for weighty reasons, renders, *In quo Berza in acquiesco,*] (i. e.) *In whom the Godhead doth Math. 3. acquiesce, or, is at rest.* For if *God* were not ^{17.} well pleased, and satisfied, and at rest with mankind by *Christ*, the expostulation of the *Psalmist* might, with trembling, be taken up by us all, *Wherefore hast thou made all men* ^{Ps. 89. 46.} *for nought?*

If it be here said, that this *Rest* of the *Godhead* in *Christ*, may possibly signifie the continuall and sempiternall mansion, conjunction, and union of *God* and *man* in *Christ*: So that by these two ingredients of *Godhead and Manhood*, thus joyned, one *Hypostatical*

or Personall union is made, whereby God and Man are become one Person, and shall so rest inseparably for ever.

To this we answer and affirm, that all the said allegation is true, and that Christ may rightly be called the *Rest* of God, in consideration of the everlasting union of the Godhead with the human nature of Christ. But withall we say, that there is more to be considered in this *Rest*, than onely a meer union of God with man. For we must further enquire, Why it pleased the Almighty Godhead to condescend to this abasement, and *Exinanition*, so as to be personally united with a creature, and to be in the *form of a servant*, whereby the mighty God, in the person of the Son, became mortall, and subject to all the infirmities of mankind, (except sin) and even death also.

By the serious meditation hereof, we shall find, that the finall cause, or motive of this union of the Godhead with our human nature, was not intended, or effected, for any rest, contentment, or complacency of the Godhead for it self, because God, in respect onely of himself, did not stand in need of any such Rest or he had from eternity all possible blessednesse, rest, and Ineffable happiness, and so would have had everlastingely, although neither Man, nor Angel, nor the World had been created; or, although God the Son, or Word, had never been incarnate. Therefore it must needs be granted, that the Incarnation was designed by God, for the rest and benefit (not of God, but) of mankind; as we are excellently taught by * *Athanasius*, that God the Son had never

* Athas
3 cont.
Arian.

never been ordained to become Emmanuel, or Incarnate, if Mans necessity (for Redemption) had not wanted, and necessarily required it. Thus he.

It being thus evident, that this Rest of God is not called a Rest in respect of himself, but only in respect of that Rest, which by his goodness and mercy he hath ordained for his poor Creatures. It must needs follow, that God calleth that his Rest, which is indeed (not only principally, but) solely, the Rest of Mankind. For our Lord Jesus, the *Emmanuel*, is therefore the Rest or Sabbath of the Godhead, because he is the Rest or Sabbath of us Men, in whom and through whom only, our (otherwise languishing and fainting) souls may find consolation, rest, and refreshment; he is the only solid hope, and Sabbath, upon whom we can depend, and rest, and expect, and hope for an eternall Rest, for in and by him only, the offended Godhead is reconcileable, so as to be at peace and Atonement with Man, and to rest satisfied, or well pleased, as the Angels sang at his Nativity, *Glory be to God— and on Earth peace, Good will towards Men;* Or, (as Beza more truly reads it) *To Men Beza in of good will (eu^δonias) that is, To Men Luk. 2 designed by Gods free Grace and good pleasure.*

From these premises I infer the 4 conclusions following, which I offer to the consideration of the Christian Reader: and do here set them down, that in this Doctrine of the Sabbath I may be rightly and plainly understood.

First,

First, That Christ is that only Sabbath, or Rest, both of God and Man, which is mentioned and meant in the *fourth Commandement*; and also in *Gen. 2. 2.*

Secondly, That Christ is therefore called the Rest of God, because God hath in mercy ordained him to be the Rest for Mankind.

Thirdly. That God cannot otherwise be said to Rest in Christ (for our good) but only because all faithful and holy Men do set up their Rest in Christ.

Fourthly, That the Rest of God (here meant) consisteth only in the Rest of Man; and that God calleth that his Rest, which indeed is primarily and properly Mans Rest.

The Rest of God cannot be meant of any new rest, in respect of himself only, because it is impossible that any increase or access can be added to infiniteness, such as is the blessed, eternal, and unspeakable Rest of the Godhead: Therefore there must needs be some other external respect, in which God is said to rest otherwise, than before, and that surely is the Rest which he hath procured for Man, which God calleth his own Rest.

The holy Scriptures do very often ascribe the passions or affections of Men unto God; as when God is said to *repent*, to be *angry*, to be *greived*, and *vexed*, and *displeased*; although we are sure that no such changes can consist with the immutable Godhead; for the same

Gen. 6.6. Scripture that *faith*, in one place, *It repented*
2 Sam. 15.29 *the Lord*: In another place *faith*, *The strength*
of Israel will not lie, nor repent. Therefore such

such speeches are but *Anthropo-pathetical*, or after the manner of Men; as a Man pulls down an house which himself built, because he is angry or displeased with it; so God in justice destroyes some Creatures which himself made: yet God is not angry, but because he doth such a thing as Man in Anger doth, therefore he is said to be angry. Just so, the Rest which is only in Man, is here for the like reason called Gods Rest. As when a provident Father hath settled a good and firm estate upon his Children, he will say, that now he is at rest and quiet, although he neither intermit his work, nor personally enjoy that estate, yet calleth his Childrens good his own; even as God doth here call the rest of his Creatures his own Rest. Of which more in the next Chapter.

CHAP.

CHAP. XVI.

That the Rest of Man is called Gods Rest, shewed by other like passages in Scripture. That Christ is called the Rest of God only, because he is the Rest of Mankind. An answer to the second Query above mentioned, shewing, why God is said to Rest on the first Seventh day only, and not before. The Conclusion, and St. Austin's Judgment in this Doctrine of Gods Rest.

There are many passages in Scripture concerning God, which can in no wise be verified, except we acknowledge this Doctrine, That the properties of Man are there transferred and assumed by God, and called his actions, passions, or dispositions, as may thus appear.

Gen. 22. 12. It is said by God, in the person of his Angel. *Now I know that thou fearest God* — *seeing thou hast not withheld thy Son* — *from me.* This God did know before; but because by this grand trial, God made both *Abraham* and others know it, therefore

P. Aug. de Gen. l. 4 c. 9 it is said, *Now I know.* ^a *Quia nos cognoscere facit*, saith the Expositor, i. e. God is said to know only, because he now made man to know. It is said of one *Sabirius* in *Seneca*,

P. Sen. Ep. 27 ^b *Putabat se scire, quod quisquam in domo suâ sciret*; so God accounteth the apprehension of his People to be his own knowledge.

Dent.

Deut. 13. 3. *The Lord your God proveth you, to know whether you love the Lord your God.* Not as if God did not know before and without trial; but because hereby Man might perceive whether he doth really love God.

Gen. 18. 21. *God saith of Sodome, I will go down now, and see whether they have done altogether according to the cry of it — if not, I will know.* What need was there of this going down to see and know, when God knew what was before, ^{and} what would be after? But only, to convince the Sodomites, by making them see and know their own wickedness, in attempting that Sodomitical sin.

In the like sense also, even *Nescience* or *Ignorance* is transferred on the Son of God, as Mark 13. 32. *But of that day knoweth no man, no not the Angels — neither the Son,* ^{Mat. 24} *but the Father only.* It were blasphemy to say absolutely, that God the Son did not know it, who is the same only God with the Father, and is also called by the great Prophet. *The mighty God, and The everlasting Father,* ^{Isai. 9. 6} (for every Person is the Father in respect of all Creatures, although only the first Person is the Father of the Son). But when it is said, *Neither the Son;* the meaning is, as St. Austin and other Expositors with him, generally agree; ^a *Nescire filii est, cum non prodit hoc a Lib. 83 minibus, quod inutiliter scirent.* — And quast. ^b *Quia discipulos nescientes reliquit:* Because Christ would not reveal the day of Judgment to his Disciples, therefore he is said not to know it. In this sense only it is, that St. Hi- ^{b De Gen. Cont. Mat. nichos} ^{l. 1. c. 22} *lary*

c Hil. de lary saith, c Habemus nescientem Deum; our
 Trin. lib. 9. God professeth to some, I know you not. For
 Luke 13 27 otherwise we say with Austin, d Domine
 Mat 7. 23 quid ignorabas? Lord! how is it possible,
 c Aug. that the *Wisdom of God* should not know
 Psal. 10 all things? so, that God the Son is said not
 1 Cor. 1. 24 to know that day, only, because Men do not
 know it.

Isai. 1. 24. God is represented by this Prophet, as being disturbed of his Rest, and Ease, and saying, *Ah, I will ease me of mine adversaries.* So the Psalmist speaketh, Psalm 2. 4. and 37. 13. *The Lord shall have them in derision—The Lord shall laugh at him.* So Rom. 8. 26. *The Spirit it self maketh intercession for us with groanings.* And Ephes. 4. 30. *Greive not the holy Spirit of God.* And 1 Thes. 5. 19. *Quench not the Spirit.* These sayings must needs be understood 'Ανθεωτο-
 ωαδως, as relating only to Man; for God cannot (In himself) be eased: Nor can the holy Spirit make *intercession*, or be Mediator, nor *groan*, nor be *greived*, nor *quenched*; nor doth God *deride* or *laugh* Men to *scorn*: But because holy Men, in whom the Spirit of God dwelleth, are disturbed, and persecuted, and *greived*, and *quenched*, therefore Gods Spirit is said to be so; The *groanings* of the Spirit are the doleful *Ejaculations* of holy Men. The *easing* of God, is the removing of *Adversaries*, *Oppressors*, and *Persecutors* of his People. Gods *laughing*, is the exposing of proud *Tyrants* to the *scorn* and *derision* of them, over whom they have domineer'd; just as the *hunger*, and *thirst*, and *nakedness*, and *imprisonment*, and *persecution* of the Members of Christ,

XVI. ; our For omine ble, know d not o not Pro- Ease, ad- Salm them him. in- beth. And These vno- God the tor, nor But God and spirit spirit men. ver- Peo- loud em, the pri- rist,

CHAP. XVI. *The Sabbath Moral.* 143

Christ, are said to be of Christ himself, *Mat.* 25. *Act* 9.

So the Rest or Sabbath of the Godhead must be meant only of that everlasting Sabbath, which God in Christ hath ordained for his Servants. The Psalmist saith, *The Lords* *Psal. 147.* *delight is in them that fear him.* Now because, no delights or pleasures can possibly be added, or new, to the unspeakable blessedness of God, therefore this *delight* must be understood of Men, That Mans delight in God, and his well-being in a course of godliness leading to the everlasting delights, and joyes of Heaven, is here called God's delight; just so as mans Rest is called the Rest of God.

For we may not think, that the Rest of God is confined, limited, or circumscribed in the single person of Christ, for indeed Christ is not otherwise the Rest of God, but only in consideration of us Men, and in regard, that in Christ the Sabbath or Rest of Men is included; so that Christ cannot be the Rest of the Godhead, but as he is looked on, and considered as a Jesus, or Saviour of Mankind, and in this respect only it was said, *This is my beloved Son, in whom I am well pleased.* The Reader may observe, that it is not said, *With Whom*, as if the complacencie or acquiescence of God were only with the particular person of Christ, but it is said, *In Whom, (εν ου)* To signify, that *in, by, and through him, God* would be at peace, and well pleased with others, even with all the Members of the most holy Jesus.

And indeed the whole Oeconomy and design of the Godhead in preparing the *Messiah*, was

I*sa. 9.6*

was only in the behalf of Mankind ; so the Prophet hath taught us, *Unto us a Child is born, and unto us a Son is given.* Here is both the Nativity and the Death of the Messiah given to us. Then he is called, *The Prince of Peace :* This signifies, that he was to be the maker of Peace, or Atonement, or Reconciliation of Man with God ; He is called *Messiah, or Christ, (that is) anointed, fitted, and prepared for the great Work of Mans Redemption :* Then he is properly named *Jesus, and this, in order to the benefit of Man ; for so the holy Angel said, Thou shalt call his name Jesus, for he shall save his People from their sins.* And that it may appear that this Person Jesus is qualified and endowed with sufficient power to effect that great and merciful purpose of the Godhead toward Mankind ; the same Prophet calls him, *Wonderful, Counsellor, The Mighty God, The Everlasting Father.* This, I trust, is enough to shew the meaning of Gods Rest.

2. *Querie Answered.* Now to the second Querie above mentioned, viz. *Why God is said to Rest on the Seventh day, precisely, and not before.* Our Answer is

1. Because on the Seventh day, and not before, the Creation of Mankind was completed: for on that day was the Woman taken and built out of the Man, and not before, as is above shewed.

2. God is not said to Rest, until he had actually begun the Work of Mans Rest; which was not done, untill the Man and the Woman were both of them finished: for then, and not before, was the Saviour of Mankind really and actually

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actually laid, as the foundation of Mans Rest; in which Rest or Sabbath of Man, the Rest or Sabbath of the Godhead consisteth, and in nothing else.

What God (in his Divine and Secret Council) had determined before all times to be done; that did he now on this Seventh day begin; which was the building of his Church; for now the first stone was laid, even Christ, who only is the foundation, and the Rock, and the chief corner-stone thereof; *The house built upon a Rock, Math. 7. 24.* signifieth the Church; when Peter had said, *Thou art Mat. 16 Christ, the Son of the living God,* Christ presently replied, *Upon this Rock will I build my Church.* The Apostle tells us, *Christ was 1 Cor. 10 the spiritual Rock.* And, *Other foundation 4. can no man lay, then that is laid, which is Jesus 1 Cor. 3 Christ.*

Now this foundation of Rest must needs be made known unto the Man, for otherwise it could not be his Rest; and consequently it could not be the Rest of God until Man did so know it, that he might relieve, and trust, and set up his Rest upon it; that is, upon Christ. Therefore the holy Scripture doth by divers intimations signify, that this great Mystery was then revealed to *Adam*, for he was illuminated with prophetical Wisdom. He knew (as well as *Moses*) that he was made in the Image of God, that is, in the same shape which God his Redeemer would one day assume (as is before shewed). He knew, the Woman was taken and built out of him, on purpose to produce a Redeemer in that only way, which might fitly serve for that Work, when no other

way could ; for upon the forming of her, he said, *This is bone of my bones, and flesh of my flesh.* This speech doth shew, that the Man was not ignorant in the great Mystery of the *Union* of Himself and the Woman , and their future progenie, with Christ also, in one lump ; which union was contrived by the Godhead, only in order and necessity to the Redemption of *Adam*, and his off-spring, and nothing else ; And it is the same , which by the great Apostle is applied to the mysterious union of Christ and his Church. *They two shall be one flesh--- This is a great Mystery , but I speak concerning Christ and his Church.*

Eph. 5.31
32

After the Fall of Man, it pleased the merciful Godhead to give a more open and evident notice, by an express promise, of this Rest, than was before ; when it was laid, *The Seed of the Woman shall bruise the Serpents head* ; for after this, the Man named the Woman *Vita*, i. e. Life, as is before shewed ; whereby he declared his Faith , and expectation of a new and better life to come, by the fruitfulness of the Woman, than that Life which he forfeited by his fal' ; as may reasonably be thought.

All these intimations and overtures being but descriptions of the great Saviour to proceed from the Man and the Woman, in whom they might set up their Rest (as surely they did). And God having now actually begun that great Work of Redemption , and laid the foundation thereof in the Earth of our first Parents , and made it known unto them : Therefore he doth now , and not before, call this blessed Rest of Man, His own Rest.

For the Church of God, which consisteth of Christ and his Members, united not only in the nature of our first Parents, but also cemented by one and the same Spirit of God, residing both in Christ the Head, and also in all holy Men, as inferior Members under that Head: This Church, I say, is very often in Scripture represented as a building, even from the beginning of the World, and so continued in the Gospel. The Woman is said to be builded of the Rib (*edificavit costam in Gen. 2.22 Mulierem*). Rachel and Leah are said to build the house of Israel. The natural Body of Ruth. 4 Christ is called a building by King Solomon, ¹¹ *Wisdom hath built her an house: So is his* mystical Body also; *Ye are Gods building.* ^{Prov. 9.1} *And Acts 9.31. The Churches had rest* ^{1 Cor. 3.9} *and were ed fied.* The Word of God, and preaching, and brotherly exhortation, are resembled to buildings; *The Word is able to* ^{Act. 20.32} *build you up.* St. Paul calleth preaching there, where Christ was named before, *building on another mans foundation;* and ^{Rom. 15} *exhorteth the Thessalonians, to edifie one ano:* ²⁰ *ther.* ¹¹ *For*

The prime foundation of this building is Christ; upon Him the Prophets and Apostles are laid as Super-structures, or second Foundations: Of Christ the Prophet saith, *Be-* ^{Isa. 28.16} *hold I lay in Sion, for a foundation, a Stone, a* tried Stone, *a precious corner-Stone, a sure* foundation. And this is so applied to Christ, by St. Peter, who also calleth the Members of Christ, *Lively stones, built up a spiritual* ^{1 Pet. 2} *house.* And Sion is mentioned, because (as ^{5, 6} the same Prophet foretold) *Out of Sion shall Mai. 2.3* *go*

go forth the Law, and the Word of the Lord from Jerusalēm: For so indeed, the Law of Christ, and the preaching thereof, began there, as Christ appointed, Luk^e 24. 7. And of Apostles and Prophets, and Christ; St. Paul Eph. 2.20telleth the Ephesians, that they are built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the cheif Corner-stone.

Ezra 3
10, 11

2 Chron.
5. 12, 13

It hath been an ancient Custome amongst Men, to expref a joy and delight, both at the laying of the foundation, and also at the raiſing, and dedication of magnificent or holy Edifices. So did the Jews at the laying of the foundation of the ſecond Temple; praizing the Lord, with Trumpets, and Cymbals, and Song^r. So they did before at the Dedication of Solomon's Temple, The Levites arrayed in white linnen, ſinging, with Cymbals, Psalteries, and Harp^s, and an hundred and twenty Priests ſounding with Trumpets, and ſaying, For his Mercy endureth for ever. This custome was also continued by the Christians, in their Encen^aia, or Dedication of their holy Edifices, as the Fathers and Church-Hiftories do very often report.

The moſt noble, and moſt holy Edifice in the World, is the Church; Whereof God himſelf is the Builder; The Materials of it are, the Son of God, together with all his hoſty Members. Therefore when Christ (who is the firſt ſtone and foundation of this Church) was firſt laid in the Earth, that is, in our firſt Parents, juſt then it pleased the Divine Founder to expref a joy and complaſcencie therein, under the notion of Reſt; as it

is

is said, *God Rested: And in another place, Exod. 31. 39. He was refreshed.* And this was done only to signify the Love and Goodness of God to Man, for whom he had now actually begun a certain Rest, Ease, and Refreshment, which the Godhead (for it self) needed not.

Then again, at the Nativity of Christ, when this building was raised for that gracious purpose of Mans Salvation, it pleased the Godhead to send a whole Quire of *Heavenly Levites* to sing, *Glory to God on high.* And at the Dedication thereof, at his Baptism, God the Father, by a voice from Heaven, declared Mat. 3.17 his complacencie therein; so that the joy of Angels, and the Rest, complacencie, or acquiescence of the Godhead, consisted only in Christ; and in him, for none other reason or respect, but only because he brought *Peace on Earth to men of good-will.* This is enough, to the second Query.

The Conclusion of the Moral Sabbath.

THE summe of this Doctrine concerning the Rest or Sabbath of God, consisteth in these two Propositions following:

1. *The Rest of God is only in consideration of Christ.*

L 3

2. *Christ*

2. Christ is called the Rest of God, for none other reason, but only because the merciful Godhead intended by him to procure and effect the everlasting Sabbath and Rest of of Man.

This Doctrine concerning the Sabbath, which I have here delivered, is not New, nor of mine own invention; I utterly disclaim all novellism, and that which is now a dayes (but falsely) called new light, especially in so concerning and weighty matters of Religion; for I have shewed before, by many testimonies of the Fathers, that this Doctrine is the same which by them was taught and believed in the Ancient Church; and now again, for a close, I will sub joyn only the Testimony of St. Austin, who surely was the most profound Theologue of them all, who thus writeth upon those words, *Psal. 132. 14. This is my Rest for ever*:

Aug. in Psal. 131 *(Hac) verba Dei sunt Requies mea, ibi requiesco; Fratres, Quantum nos a ma: Deus, ut, quia nos requiescimus, se dicat requiescere: non enim ille aliquando turbatur, aut sic requiescit; sed ibi se dicit requiescere, quia nos in illo requiem habebimus: i.e. These words of God (This is my Rest for ever) are my Rest, therein do I rest. Brethren, so great is the Love of God to us, that, because we rest (in Christ), God saith that he resteth; for God is not at all disturbed, nor can so rest; yet he saith, that he resteth there, only because there (in Christ) we shall have our Rest.*

The

The same Father upon those words, God Resteth, saith, ^b Significat Requiem nostram post bona opera. And again, ^c Significat se datum nobis requiem aeternam. And again, God resteth: ^d Quia nos quiescere facit. And again, ^e Epist. upon the same words, Requievit Deus, ^f Deus fit ^{119. c. 10} Requires eorum, qui in eo requiescunt per fidem. ^g De Gen. That is, When God is said to rest, it signifieth ^{cont. Man. lib. I c. 22.} only our Rest after our labour.. And--That he ^h Dicitur, will give us everlasting Rest. And--because ⁱ Deut. lib. II. he maketh us to Rest. And because--He is the cap. 8 Rest of all them that repose their trust in him, Thus doth this learned Father most judiciously and truly expound this Sabbath, or Rest of God.

This Doctrine, which declareth the Lord Jesus to be the true and substantial Sabbath, which is intended in the fourth Commandement (because he only is the Rest, both of the Godhead, and also the only perfect and solid Rest of us Men) if it be again re-admitted into the present Church, as it was received and believed by the Fathers, and the Church Primitive (as is before shewed) it will quit us from many doubts, waverings, and quarrels, and will quench those Pen-Polemicks about Sabbathism, which have of late disturbed the minds of many good Christians; For by this Exposition we shall easily discern that Sabbath-Law to be still in force as much, or rather more, than any, or all the other Nine; And so we shall have still Ten Commandments, and not only Nine (as some have objected); And that this Law is truly a Law Moral, and Natural, and written in our hearts. For I beseech the Reader to consider,

what precept can possibly be imagined to be more naturally imprinted in mans heart, than to sanctifie, and reverence him, who is our ^{Psa. 37.25} ~~44~~ : Of him the Psalmist saith, *Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee.* He is our God, our Creator, Preserver, and Maintainer, from whom we have our very being, our life, and motion; And more than all this, our Lord Jesus, the Lord of the Sabbath, or the *Lord Sabbath* is He, that hath redeemed us from everlasting perdition; and more also, He only hath prepared for us, and tendered to us (if we will accept his offer) the everlasting and unspeakable Sabbath, Rest, and joyes of Heaven. This is that Sabbath, which himself included in those general words, representing the summe of the first Table of the ^{Lu. 10.27} Law, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.* This multiplicity of words argues a weighty and most concerning Charge.

^{Psal. 4.6} In this Faith I conclude, and thus confidently profess, *That the Lord Jesus Christ is my on'y Sabbath*: In his Bosome do I reposce my self: All my hope and expectation of everlasting Rest is treasured up in him only: And I trust, I shall with faith and comfort on my death-bed, say with the holy Psalmist, *I will lay me down in peace, and take my rest, for it is thou, Lord, only that makest me dwell in safety.*

Thus having, as I trust, retrived the most true and most ancient Sabbath, I now close up this discourse with our Church-prayer, both in

in behalf of my self, and others; *Lord*—
Incline our hearts to keep this Law: Amen,
Amen.

Thus much concerning the Sabbath Moral:
Next, of the Sabbath Ceremonial.

Macrobius *Saturnaliorum lib.6.cap.9.*

Quia seculum nostrum ab---omni Bibliothecā vetere descivit: Multa ignoramus, que non laterent, si Veterum lectio nobis esset familiaris.

A

A Discourse of the Jewish *Hebdomarie*, or Ceremonial Sabbath: wherein is contained an Exposition of the Later and Ceremoniall Part of the 4th Commandment.

CHAP. XVII.

An Exposition of the Ceremonial Part of the 4th Commandment begun. That the 6 dayes labour is not a Precept, but onely a Permission. That the 7th day is called a Sabbath, onely because it is a figure of the true Sabbath. That the 7th day Sabbath was not changed by Christ to the 8th day, but utterly dissolved. That it was never instituted till the dayes of Moses. St. Jerom's Translation and our English, compared. The Jewish Sabbath, and Christian Festivalls compared. Of Works on the Jewish Sabbath. That Corporall Rest was but the figure of our Rest in Christ.

Having thus far proceeded in the search of the Sabbath Morall, which is commanded in the fourth Precept of the Morall Law

Law of God, in these words, *Remember the Sabbath day to sanctifie it.*] In the next place, we are to consider the other words of that Law, which we have declared to be *merely Typicall, Ceremoniall, and Temporall*, and obliging the Jews onely, and not other Nations; and to be now antiquated, ever since the manifestation of the Son of God in the flesh. Which ceremoniall part taketh up all the words of this Law, except onely those few above mentioned; the severall branches whereof we will now endeavour to expound, as they are in order laid down.

Six dayes shalt thou labour, and do all thy work.

1. These words are no Command, so as to require our labour, all the other six dayes; but they are onely a Permission, by which the Jews were invited to a diligent and cheerfull celebration of their Sabbath, in regard God had given them six dayes for their own occasions, and reserved but one in the seven to himself, when he might have left them but one in the seven; which yet was not for any need that God had of it, but onely for the benefit of his people; just as he permitted all the Trees of Paradice to *Adam*, except onely one. Thus far *Calvin* and other Divines generally agree.

2. For if these words were a Command to work all the other six dayes, they would contradict other Laws, whereby the Jews were commanded to Rest; as at the Feast of the *Passover*, *Exod.* 12. 16. and at *Pentecost*, *Levit.*

Levit. 23. 21. and at the Atonement, *Levit.* 23. 28. at the Feast of Trumpets, *Levit.* 23. 25. and at the feast of Tabernacles, *Levit.* 23. 35. These Feasts did all depend upon the Moon, and therefore might, and did fall on any, and every one of the other six dayes respectively.

3. If this Law were Morall, how could we Christians lawfully abstain from working on our Sundayes, and Fasting-daiies, and daiies of Thanksgiving, and other Festivalls, commanded by lawfull Authority? It followeth,

But the seventh day is the Sabbath of the Lord thy God.]

These words (as I conceive) are not rightly rendred by our English Translators: of which we will enquire anon, and for present take them as they are presented.

In what sense the seventh day is here said to be the *Sabbath of the Lord our God*, we have shewed before: namely, That it is therefore called the Sabbath, because it was appointed to be a ceremony and figure, to represent to the Israelites the true and reall Sabbath, or Rest in the Messiah. So that it is called a Sabbath, just as we call Pictures by the names of those things which they represent; as the Painter in *Aelian* wrote over his pictures,

* *Bez. B. 25. This is an Ox, this is an Horse, this is a Tree.*] So in Scripture, the Ark is often called *JEHOVA, as Bez. observeth; the Altar is also so called, Exod. 17. 15. and the Dove is called the Spirit, Job, 1. 33. the seven King* *are seven years, Gen. 41. and the Rock is Christ.*

Christ, *1 Cor. 10. 4.* For if the seventh day were the onely Sabbath intended in this Commandment, we Christians should at this day be bound to keep it, as much as the Jews were.

That Christ, or the Apostles, changed the seventh day to the eighth, or *Saturday* to *Sunday*, is often too boldly affirmed by our Sabbatarian Writers, and too tamely swallowed by their followers; which, as yet, they never have, or ever can solidly prove.

But to say that Christ utterly dissolved the Ceremoniall, or seventh-day Sabbath, and yet left the true Sabbath unaltered to us, (which is our firm Rest in himself); and that the Church first, then Christian Magistrates also, assumed another day, even our *Sunday*, instead of the Jewish seventh day, for their holy Assemblies, is true, and easily proved; although they never called this *Sunday* a Sabbath. Nor can the Jewish seventh day possibly be that Morall Sabbath which is meant, and intended in this fourth Commandment, because it is here said, *The seventh day is the Sabbath of the Lord thy God.*]

For we are well assured, that the seventh day is not so to be accounted the Rest of God, as if God ceased from his operation on every, or, on any one seventh day; but his Rest was onely in consideration of the Saviour of Mankind, because on the first seventh day of the world, he formed the Woman, (as is before shewed) and even then, on that seventh day, and ever since upon every seventh day, he hath been operative in governing the world, and co-operating with every creature therein, without any intermission at all. But he is said

to

to rest on that seventh day, because then our first parents were compleatly and fully finished, and in them was laid the foundation of the future Church, (that is) Christ; who, together with his holy Members, was to be propagated joynly from the Man and the Woman. So that Christ onely was, and is, the Sabbath, or Rest, of God and men.

Upon this reason it was, that the seventh day was long after sanctified, or set apart, for a day of bodily rest, that thereby it might be a type, figure, and ceremoniall remembrance, or commemoration of Christ, the great and mysterious Sabbath.

Therefore the seventh day, and the Sabbath day, are two distinct and severall things, and differ as much as the shadow and the body, or as Christ and the Lamb, that is, as much as Type and Anti-type: For, as the Lamb literally was not Christ, but his figure; so the seventh day, literally considered, was not the Sabbath here meant; but, typically, the shadow or representation thereof. Just so the Apostle saith of this seventh-day-Sabbath, and of other such like ceremonies, that *they*

Col. 2. 17. are a shadow of things to come, but the body is Christ.]

The Reader may further observe, that it is not here said, *The seventh day was the Sabbath, but Is, in the present tense;* and this, because God never declared, that the seventh day should be observed, untill the daies of Moses, although the Godhead did ever, from the first seventh day, acquiesce in Christ: and not onely upon the seventh day, but every day, and every minute, and so will do to

eternity,

eternity, when no distinction of daies shall be any more, but one everlasting day. Therefore they are mistaken, that think the seventh day to have been appointed to be observed, on the first seventh day of the world, as a Sabbath; for in all the Histories of the Patriarks, before the Flood, and also after the Flood, in the Mosaicall History of *Noah*, *Abraham*, *Isaac*, and *Jacob*, the Reader will never find the word, *Sabbath*, so much as once mentioned, untill *Moses* wrote the History of his own time, which was about 24 hundred years after the creation of the world.

We observe also, that in St. *Jerow*, (according to the *Originall*) and generally in all the Latin Writers, *Calvin* and all, these words are otherwise read than our English Translation hath rendred them; for we read them thus, *The seventh day is the Sabbath of the Lord thy God*;] but they, *Septimo die, Sabbathum Domini Dei tui est.*] i. e. *On the seventh day the Sabbath of the Lord thy God is.*]

By these words it may appear, that the seventh day was not the true and reall Sabbath here meant, but that the celebration and memoriall of the Morall Sabbath was to be performed on the seventh day: so that the Sabbath and the seventh day are two distinct things, and differ as much as substance and shadow. For, the Rest of God in Christ, is the true Sabbath both of God and men; and the corporall rest of men was no more, but onely the memoriall and celebration thereof.

Just so the Fathers spake concerning the great Christian Festivall of the Nativity of Christ, on the 8th of the Kalends of *January*, or 25th.

of

a Cyp. n. 99 of December; **a** Adest Christi Nativitas. And,
b Orig. n. b Hodie verus Sol mundo ortus est. And, **c** De-
 46. **d** Hie-
 us hodie factus est homo. And, **d** Hodie natus,
c Chrys. n. est Christus.] i. e. Now is the Nativity of
 Christ come--- This day the true Sun is risen---
d Aug. de This day was God made Man--- To day was
 Temp. Ser. Christ born.] In all which passages, every one
 16. knows, that these Fathers meant not, that
 Christ was really born on that very particular
 day, wherein they spake or wrote these words;
 but onely, that the celebration of his Nativity
 was performed on that day. So it is here, the
 seventh day was not the true, reall, and mo-
 rall Sabbath, but onely the day appointed
 for the memoriall and celebration of that Sab-
 bath. for the true Sabbath was the rest of God
 and men in Christ; and the seventh day was
 the time appointed for the celebration thereof.

Nazianzen saith of Christian Festivalls,
c Naz. O. **c** Festi celebratio est memoria Dei: i. e. Chris-
 tian Festivals are but memorials of God. So
 God himself said of the Sabbath-Feast, Ver-
 rily my Sabbath ye shall keep, for it is a signe
 between me and you--- that ye may know that
 I am the Lord (JEHOV'A) that doth sanctifie
 you.

In it thou shalt not do any work.

First, this branch, doubtlesse, belongeth
 only to th: Ceremoniall, Jewish, or seventh-
 day Sabbath, but not at all to the true sub-
 stantiall Sabbath; and therefore it doth not, in
 the least, concern us Christians, by vertue of
 this Law, because the seventh day, or *Satur-
 day-Sabbath* is antiquated and quite gon.

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2. If this branch did belong to the Morall Sabbath, or, if the sanctifying of the seventh day were the onely Sabbath, meant in this Commandment, surely it would be a great sin to do any of the prohibited works on that day, in any case of necessity or inconvenience; because the Morall Law of God is indispensible, and so may not be transgressed upon any pretence whatsoever, as is before shewed.

3. If this branch were Morall, it must needs be in force at this day, and then, No fire must be kindled, *Exod. 35. 3.* No sticks gathered, *Numb. 15. 32.* Nor Manna, *Exod. 16. 26.* No burden carried, *Neh. 13. 19. Jer. 17. 21.* No journeying, or going out of our place, *Exod. 16. 29.* No harvest-work, *Exod. 34. 21.* In a word, we might not feed our Cattle, or milk our Kine, or draw a Beast out of a pit, nor perform the works of Surgery, of Midwifery, or quench a burning house.

But if we can shew, that such works were done on the seventh day; and also, that they are sufficiently warranted to be inoffensive to God, then, I trust, the Reader will perceive, that this prohibition of works doth not at all belong to the keeping of the true, morall, and everlasting Sabbath, but onely to the Jewish sanctifying of their ceremoniall and temporall Sabbath. And therefore this Law was dispensable, in case of necessity, or of charitable convenience, as may thus appear.

1. The Israelites performed the works of Journeying and War, in their marching about *Iericho* seven daies together, (one of them must be the Sabbath day.) This was done by God's expresse command, in the Old Testa-

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Act. 1. 12. ment. And in the New Testament, there is also
express mention of a *Sabbath day's journey.*

2. The Priests in the Temple carried fuel, and kindled fires, offered Sacrifices, and baked Mat. 12. 5. bread ; and so (as Christ said) they profaned the *Sabbath*; that is, the seventh day, or ceremoniall Sabbath, and yet were blamelesse.] And this, because there was a necessity laid on them, even the commandment of God ; who yet, would not have so commanded against his own morall Law.

3. As for carrying burdens, we know, Joh. 5. 8. Christ commanded the impotent man to take up his bed. And for Cures, himself performed many on the Sabbath day, on set purpose to undeceive the Jews, in their Sabbathicall and Pharisaicall superstitions : And also excused his own Disciples for gathering coin on the Sabbath.

4. As for the works of mercy and charity towards our brethren, and even to our poor cattle, how many generall precepts have we? Prov. 12. 10. *A righteous man regardeth the life of his beast.*] It is Christ's own argument, If a sheep Mat. 12. 11. may be lifted out of a pit on the Sabbath day, much more may a man in danger be holpen. This he grounded on the Word of God, by his Prophet, Hos. 6. 7. *I will have mercy and not sacrifice :*] That is, God will rather dispense with his own due for a while, then thereby retard the works of mercy and compassion. The Psalmist saith, *O Lord, thou preservest man and beast.*

Exod. 32. 19. Thus, As Moses cast the two Tables of the Law out of his hands, and brake them, and yet thereby brake not the Law of God ; so may the people

people of God keep and sanctifie the true substantiall Sabbath, though with the breach, or (as Christ said) profanation of the seventh day, or ceremoniall Sabbath.

If it be here demanded, why God so strictly required a cessation from work, and a corporeall Rest on the seventh day, seeing he did not expect so exact an obediency thereunto? To this we answer; That, as the seventh day was but the type of the true Sabbath, which is Christ; so the corporall rest therein, was but the figure or signe of our spirituall and eternall rest in Him. Therefore, as the Ceremoniall, or seventh-day Sabbath, in some cases, might be transgressed, yet without any breach or negle&t of the true Sabbath, (which is Christ) so our corporall rest might be disturbed many waies in this life, by labours, sorrows, sufferings, and persecutions, yet without any disturbance of our spirituall rest, comfort, settlement, joy, and peace, in the God of all consolation; for so Christ hath said, *These things have I said unto you, that in me ye might have peace, in the world ye shall have tribulation.* Joh.16.33 For the tribulations of the world do not extinguish or null the peace of God in his servants. So he saith again, concerning the agonies of this present life, *Come unto me all ye that labour and are heavy laden--- Take my yoke--- and ye shall find rest unto your souls.* Mar.11.28 By which it appeareth, that the spirituall Rest, or Sabbath in Christ, possibly, may consist with labours, burdens, heaviness, and even with bearing the crosse of Christ.

There is moreover a further reach and rea-

son, why God imposed this inconvenient, and almost impossible cessation, on the seventh-day Sabbath, which we will declare hereafter in its due place.

C H A P. XVIII.

The Exposition continued. Why the Woman is not here mentioned. That sons or servants sinned not, by working upon command. The miseries of servants. Why cattle might not be wrought on Sabbath-days. That strangers were not obliged to Sabbathize, except they resided within the Jewish Pale. Why cattle are mentioned before strangers. Why servants, cattle, and strangers, are not mentioned at the beginning of this Law, with the Memento. That, by these Circumstances, the seventh-day Sabbath is proved to be merely Ceremonial & Judaical.

Thou, nor thy son, nor thy daughter.

They that ask, why the wife was not here named; may as well ask, why the man or husband was not; for neither are particularly mentioned, because both are alike obliged, and both included in this word, *Thou*. A woman may have a son, and daughter, and servants, and cattle, and a stranger within her gates, (especially in her widowhood) as well as a man. But if they be joyed in matrimony, then

then no need of particular mention of either, because both are one. The woman was included in the man at the creation of both. *Male
and female created he them.* And both the Old & the New Testament account them as one, *They shall be one flesh.* ^{Gen. 2. 24} In Grammar, there is, *Hic Eph 5. 31.* & *hac homo;* and in Theology, the wife is esteemed as *hac vir,* or, as St. *Jerom* translates the originall word, *Virago;* and *Lyranus* yet nearer, calls the woman, *Vira.* Both are invested with superiority over their children and servants, and both interested in the fruition of their goods. At Heathen marriages, the woman said, ^{* Plut.} *Ubi in C. iu, ego C. aia.* And ^{Quest. Rom.} at our Christian matrimony, the man saith, *With all my worldly goods I thee endow.* []]

Nor thy son, nor thy daughter, thy man-servant, &c.]

This is added, because otherwise the Jews might have thought it no transgression in themselves, to have caused their children or servants to work, if the parents or masters wrought not. But by these words, the contrary will appear, that if their children or servants were by them compelled to work on their Sabbath day, the sin was not to be imputed to the son or servant, but to the parents or masters that so commanded: For, if it had been sin, or a transgression of this Law, in sons or servants to work, upon command and compulsion, then it must follow, that cattle also, even the Ox and the Ass, must have been under the obligation of this Commandment, ^{† Against} and they also must have sinned, (as [†] Mr. Mr. N.

Brerewood hath observed) which to affirm is most ridiculous. But if the Jewish sons, or servants, or subjects, had wrought on their Sabbath at their own choice, without command, or compulsion of their Rulers; then the transgression, or Sabbath-breach, must have been their own, and the punishment thereof inflicted on themselves only, and not otherwise.

Thy man-servant, nor thy maid-servant.

The condition of servants was lamentable, their masters power over them was great, and so was their cruelty. God therefore provided some ease for them; otherwise, the unmercifull and covetous Jews would have afforded no rest to them at all. Neither did the Judaicall Laws of the Jews, wholly provide against the cruelty of masters; for if a Jew, by cruell stripes, had killed his servant, the master was not punishable by the Law Judaicall, if the abused servant continued alive a day or two after; nor, except he died under his hand: Although (no doubt) the master sinned against the morall Law, *Thou shalt not kill,*] and was therefore answerable to God for murder.

But their condition under the Gentiles was far worse, who had legall power of life and death over them. They were not onely bought and sold like cattle, but also esteemed as vile, or worse than their beasts. One makes it a question, *Utrum equi as servi iactura eligenda?* Another saith, *Corius equum, quam servum emunt?*] and another, *Quidam ca-*

^a *Tul. Offic.* ^b *l. 3.* ^c *Aig. Ps.* ^d *143.* ^e *Ambrof. n* ^f *Ser. 4.* ^g *To. 5.*

num magis quam servorum curam habent.] Their labours were such as cattle are used for; they called them, d 'Avlogezodæ, as if they were nothing but feet. They ground in the Mill, and carried their Masters in Litters great journeys, as horses now do. And when they were old, and past work, they were cast out of doors to perish by famin; which was the practise of their wise *Caro the Elder*, as e *Plutarch* saith. Besides, great were the cruelties and tortures inflicted on poor servants, for light or no causes: f *Pone crucem servo--- Nil fecerit, esto. Hoc volo, sic jubeo---* Seneca Sat. 6. g *Tussis, sternutamentum, magno ma'oluitur.* One *Vedius Pollio*, a Roman, pist. 47. h commanded one of his servants to be cast into h *Dion. in his pond of Lampries*, only for breaking a Aug. c. 15. drinking-glass. And when *Pedanius*, a Roman, was secretly slain in his own houte, the murderers being not known, 400 of his household-servants were all put to death, as i *Tacit. Ancius* reporteth. But most barbarously cruell *nal. lib. 14.* was that fact of *Parrhasius*, a Painter, which is related by k *Seneca*, (either as a true History, or, at least, as a case in Law, which then was *casus dab lis*) who tortured his captive-servants in flames to death, that so he might have a pattern to paint *Prometheus* by. Nor was this all, but for an aggravation of their miseries, they were so far from being pittied, that Poets and Players made them a common argument of publick mirth and derision, in open Theaters, wherein they were described as l *catenarum coloni, ulmorum Acharuns, verberea statua, Gymnasium flagri, Plagipatide, Plagigeruli, Sexcentoplagi, &c.* And

d *Laert. in Diogen.*e in *Cato Major.*f *Juvenal*g *Sen. E-*h *Dion. in*i *Aug. c. 15.*j *Tacit. Ancius*k *Sen. lib. 5.*l *casus dab lis*

cont. 35.

m *Plautus.*

sometimes were forced to a part in some Tragedy of *Phaeton*, or *Hercules* burning, or of one crucified; and in stead of dying in jest, they were in earnest really put to death, as appeareth by the *Specacula* of ^m *Martial*. And this was done to please the people.

^m *Mart.*
^{Spec. Ep. 7}

Thus were the Jews and Heathen-Gentiles cruell, but God was, and is, mercifull; and therefore in consideration of the hard-heartednesse, and power of masters over their servants, whereby they might by tortures compell them to work on forbidden daies, he hath by this Law, in such cases, laid the transgression, and consequently the punishment thereof, not on the compelled servant, but on the masters own head. And there is no doubt, but the equity of this ceremoniall Law of the Jews, doth also reach the Christians and Gentiles. All men are but servants, and fellow-servants under one Master, who, in his Gospell, hath thus threatened, *That servant which shall smite his fellow-servants--- shall be cut in funder, and shall have his portion with hypocrites.*

^{Mat. 24.}
^{49.}

Nor thy Cattle.

The mercifull Godhead, by his Law, taketh care even for poor cattle, more then the

* *Philo de Heathen Laws* did for mankind, as * *Philo Charitate* observeth; in imitation whereof, the Jews had

^{Moss. p. 710} a Tradition, belike from some of their holy Ancestors, concerning mercy to be shewed to dumb creatures in distresse, as

^t *Euseb. de Eusebius* reports in these words, ^t *Nullius Prap. l. 8.* *animalis preces, cum ad te lamentanti simile cap. 2.* *refu-*

refugiat contemnas. The meaning was, that if a poor beast or bird, pursued by ravenous beasts or birds, or birds of prey, shall fly to a man for safeguard, he should protect it from the pursuer. This provision for cattle is annexed to this Sabbath-Law for two reasons.

1. Because the Jewish-Sabbath was a type or figure of Rest, not onely of mankind after the end of this world, but also of the rest and freedom, of other worldly and domestick creatures, which are now subservient to man, and toiled with labours; as the Ox, and Asse, the Horse, and Mule, and Camell, &c. A mercifull man cannot chuse, but many times to pity and commiserate the excessive labours, and daily slaughterings of the creatures; of which, the *Apostle saith*, that one day, *They shall be delivered from the bondage* -- Rom. 8.21 *under which the whole creation groaneth.*

2. Because the working of domestick cattle, must needs require the assistance and co-operation of man. Therefore it is here forbidden.

Nor the stranger that is within thy gates.

By this Law, other Nations are not restrained from working on the Jewish Sabbath, which did not at all concern them: Onely if aliens, or forrainers, did sojourn within the Jewish-gates, that is, within the jurisdiction, either Domestick, or Politick, of the Jews; then the Jews are required to cause them to forbear working on their Jewish Sabbath day. So that this restraint of aliens or strangers, was confined to be onely within the Jewish limits and territories; for, strangers or aliens

aliens abiding in other places, out of the Jewish pale were at liberty to work : and for so doing, the Jews are not, by this Law, required, to forbid or hinder them.

That sons, servants, and even cattel, are here placed before strangers, the reason is, 1. Because they are the Jews own peculiars, of nearer relation, and more subject to their commands, than strangers are. 2. To intimate, that the Jews should first practise and obey the Law in their own persons, and families ; for otherwise it would seem vanity, pride, or hypocrisy, to require obedience or compliance from others. There is a woe to such as *lade other men with burdens, which themselves will not touch with one of their fingers* ; which may concern those, which lay the restraint of Jewish Sabbathizing on others, under the penalties of pecuniary mulcts, or the Stocks, or Sequestration; which yet themselves slight, by marching, travelling, fighting, and killing on the same day.

Luk. 11.
46.

Certain Observations, arising from this Exposition.

By what hath been said, it may evidently appear to a diligent Reader, that this seventh-day Sabbath was meerly Ceremoniall, and concerned onely the Jews, or Israeliticall people, and not other Nations, as may be collected from the premises, for these reasons following :

1. Because the transgression or violation of this Sabbath-Law, by sons or servants, by command or compulsion of their Rulers, is here

here declared to be the sin of the commander only, and not of the son or servant; which could not be, if this Law were Morall.

2. If this seventh-day Sabbath-keeping were a Law Morall; then it must follow, that whosoever transgressed therein, whether by his own will and election, or by command, or fear, or compulsion, greatly sinned. Otherwise, the Christian Martyrs might have been as well excused, if they had worshipped the Heathen-Idolls, when they were commanded by their lawfull Princes, and, moreover, terrified by excessive torments and death. But they knew, that Idolatry was forbidden by a Law Morall, and therefore refused to obey. But this seventh-day Sabbatizing is not commanded by a Morall, but onely by a Law Ceremoniall.

3. These words, [*Thou, and thy son, and thy daughter, thy man-servant, &c.*] are not said of any other of these morall Laws; Not, of having other gods, nor of *Idols*, nor *Perjury*, nor *dishonouring Parents*, nor *Murder*, nor *Adultery*, nor *Theft*, &c. Because sons, daughters, and servants, transgressing any of these truly Morall Laws, though by any command or terror of their *Governours*, yet the sin must be their own. But if sons or servants did work on this Ceremoniall Sabbath, by command and compulsion, the sin was in the commander, and not in the obeyer. Therefore this must needs be a Ceremoniall Precept, and not Morall; and it is imposed on Parents, Masters, and *Governours*, because the fault is not in the servants obedience to his Master, but in the Masters disobedience to God. The Apostle

Eph. 6. 1. postle saith, *Children, obey your Parents*; but
 Col. 3. 18. he addeth, *in the Lord.* And again, *Wives,*
 20. *submit your selves to your own husbands*; he
 22. *addeth, as it is fit in the Lord.* And, *Children,*
obey your parents in all things.—*Servants,*
obey in all things your masters; he addeth, *Fea-*
ring God. So that if their commands be of
 things indifferent onely, or, though against
 some Laws of God, which are but meerly ce-
 remoniall, (as working on the Jewish Sab-
 bath was) then servants must obey *actively*; but
 if their commands be against the Morall
 Law of God, the servant must in no wise per-
 form his master's command, nor obey him
 therein; otherwise than *passively*, by bearing
 his punishment patiently. In this case, we
 have Christ's own direction concerning pa-

Mat. 10. *He that loveth father or mother more*
 37. *than me is not worthy of me.* And, *If any man*
 Luk. 14. *come to me, and hate not his father and mo-*
 25. *ther—yea, and his own life also, he cannot be*
my disciple. For, although it is not lawfull
 in any case to hate the persons of our parents,
 (otherwise than we must hate or slight our
 own lives or souls) yet, in obedience to God,
 we may, and must, hate and detest their per-
 nitious commands.

4. If this seventh-day Sabbath had been
 in force from the first seventh day of the world,
 as some have too hotly and unadvisedly af-
 firmed) and if the Israelites, in their *Ægyptian*
bondage, had been thereby obliged to Sab-
 batize, (as they must have been, if it had been
 a Morall Law) they must have obeyed God
 rather than men, notwithstanding the *Ægyptian*
 rigour towards them. But surely, they
 had

never heard of such Sabbatizing, untill they were delivered out of *Ægypt*. For when they petitioned *Pharaoh*, by *Moses*, to have leave to go into the desert three daies journey to sacrifice, it seemed but a pretence for idlenesse ; and much more would their weekly Sabbatizing have been accounted by him, who never had heard of any such thing. For surely, neither *Jacob* nor *Joseph*, nor any of those other Patriarks, Sabbatized, while they continued in *Ægypt*, which they might have done at their first comming, and also during the great authority of *Joseph* ; and also would, if any such morall Law had been imposed on them. Therefore, if they had neglected their Bricks, upon an allegation of Sabbatizing ; not only the inferiour Israelites, but even *Moses* himself, and *Aaron* also, had been relegated ; as one faith :

*Plaut. in
Afin.*

*Apud Fustitudinas, Ferri-crepinas insulas.
Ubi v.vos homines, mortui incursant boves.*

But in the Babylonish Captivity, when this seventh day-Sabbath was actually in force ; although (no doubt) the captive Jews were commanded and forced, and therefore did work on this seventh day ; yet they did not offend God thereby, because that Law was but ceremoniall, and so must give place to necessity, and to the great inconvenience of force and stripes.

In that book intituled, *Quæstiones Veteris & Novi Testamenti*, which goes under the name of *St. Austin* ; The Author very judiciously thus writeth, ^{a Aug. parte} *Quod semper non licet, non habet* ^{2. quæst. 23.} *To. 4.*

habet excusationem ; Sabbatum non observare, quand que excusationem habet, sed Adulterium, &c. nunquam. i. e. That which to do is alwayes unlawful, cannot be excused from sin upon any colour whatsoever ; but the breaking of the Jewish Sabbath-day, in some cases is excusable, whereas, the transgression of the Moral Lawes of God, as by Idolatry, Perjury, Murder, Adultery, &c. is not at all to be excused, in any case. Thus this Writer evidently sheweth, that the Jewish Seventh-day Sabbath was none of the Moral Lawes of God.

5. Finally, Let it be considered, that these words, [*Ihou, thy Son, Servant, Cattel, and Stranger*] are not placed at the beginning of this fourth Commandement, as (*Remember*) is ; nor mentioned until the Moral part of this Law was described, and finished : But they are with great wisdome warily reserved, to be put into the Ceremonial part thereof ; because they do not belong to the Moral Sabbath, which commandeth the keeping holy, or the sanctifying of the *Messiah* ; for Cattel cannot sanctifie this Moral Sabbath. Nor was there any need of requiring Parents, or Masters, to cause their Sons or Servants so to do, because the Son and Servant were by themselves bound to it ; and if they did not, the sin was in themselves, and not in the Parent or Master. For the Moral Sabbath (which is Christ the *Messiah*) might be kept holy, or sanctified, by Servants, even in the midst of their sorest labours. As our Christian Martyrs did keep this Sabbath, even in the time when they laboured in the Mettal-mines, and also, in the midst

midst of flames and other agonies. Whereas the Ceremonial, or Seventh-day-Sabbath, is here appointed to be kept by resting from ordinary works, without any mention of any other kind of sanctification; which not only Servants, and the most ignorant Ideots, but Cattel also, might keep: For so the Heathen Romans had a Festival, which they called, ^a *Festum Stulorum*. And at *Syracusa* in ^a Ovid. Sicilie there was a Festival called, ^b *Dies Fass.* l. 2. *Asinarius*. And among the Greeks ^b *Plut. in* which they called, ^c *Porcalia* (πορκαῖα). ^{Nicia.} ^c *Atheneus* And another they called, *νυνοφόντιν ἑορτὴν*: l. 3. ^{i.e.} *The Feasts of Fools, Asses, Swine, and Dogs.* So indeed the Jewish Seventh-day Rest, or Sabbath, was not only for Masters and Servants, but also for Cattel, as requiring only bodily Rest; which therefore *Rishop Andrew* ^d *doubted not to call, & Sabbathum Boum,* ^{d B. Andr.} ^{Cat. on the} ^{4th Com.} *& Asinorum.* In a word, the Ceremonial Sabbath belonged, not only to Men, but to Cattel also, who had their interest therein: Therefore those words [Servants and Cattel] are joynly placed in the ceremonial part of this Commandement, and not in the morall part thereof with the *Memento*.

But the true Moral and Mysterious Sabbath (which is Christ) belongeth only to Mankind; which the great Prophet doth therefore thus describe; ^e *Si vocaveris Sabbathum, Delicatum; & Sanctum Domini gloriosum; & glorificaveris eum: i.e.* If thou call the Sabbath a Delight; the holy of the Lord, Honourable; and shalt honour him. Here the Sabbath is described as a Person, and not as only a day (as is before observed): And these

^e Isa. 58.

13.1

these Titles, of Delight, and Holy of the Lord, and Honourable, belong only to Christ, who is indeed the only true, reall, and substantial Sabbath both of God and Man.

The Stranger, or Gentile, includeth all other Nations besides the Jews, even us Christians also; and so the Jews at this day account us, but as Gentiles, and Strangers; although the Eph.2.14. wall of partition between them and us is broken down. But we Gentiles do at this day keep the true Moral Sabbath (which is Christ) so do not the Jews. And the Jews keep the Saturday, shadowie, and ceremonial-Sabbath (unseasonably, now when it is out of date); but so do not we Christians, except there be any left among us that judaize.

CHAP.

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CHAP. XIX.

The Exposition continued. How God is said to have made all in six dayes, and yet that he ended his work on the Seventh day. Why the Creation was prolonged six dayes. The order of Creatures, first Heaven, then Earth. When the Heaven of Angels was made, and that it was intended principally for Mankind. Why Heaven and Earth are mentioned together. Why the making of Hell is not mentioned, though it was prepared within the first six dayes. Why the Creation is mentioned in this fourth Commandement, and not in any of the other Nine. That the Moral Sabbath doth signifie the Creator, which is God the Son, who is called, The Beginning, the Word, and the Wisdome of God; and is therefore command-ed to be sanctified.

For in six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seven. b day.

IT is here said, That the World was made in six dayes: and before, Gen. 2. 1. that the Heavens and Earth were finished, and all the

host of them. And yet it follows immediately, That on the seventh day God ended his work which he had made. How both these Propositions are true we have shewed before, namely, That although the Woman was not extract-ed, and separated, nor builded, or formed out of the Man until the seventh day, yet it is truly said, that the Creation was finished in six dayes, because the Woman was included in the Man *Materially, Substantially, and Originally*, although as yet *Informiter*, as the *Glosse* saith, that is, not formed, fashioned, or compleated, which work was respited until the seventh day; and thereupon it is said, that on it he ended his Work, and not before.

In six dayes.]

Although God could have made the World in one minute, yet he prolonged the work for six dayes, whereof St. Austin and other Writers attempt to render some account; as 1. To intimate, that after the toylings and labours of the six dayes, or Ages of this World, his Servants should have rest with Him. 2. To teach us that we should not expect, that God will do all that he can do for us, on a sudden, either in conferring Mercies temporal, or Graces spiritual; but orderly, and by degrees, (as calling, justifying, glorifying) and in his good time. The promised Seed of Abraham was not born till the old age of his Parents; nor the Egyptian deliverance performed, nor the Land of Canaan possessed, till four hundred yeare, s after the Promise.

Heaven

Heaven and Earth.

The order of these Creatures is observable ; First Heaven, then Earth. The blessing of Jacob was, *The dew of heaven, and the fatness of the earth* : But Esau's was, *The fatness of earth, and the dew of heaven* ; A true Character of Worldlings, and Epicures, who preferre earthly things before heavenly ; as one in the ^a Poet saith,

^b Claud. de
Rapt. Prof.
lib. 1.

— *Salve gratissima tellus*
Quam nos prætulimus cælo —

So the Epicure in *Nazianzen* professed, *Da mihi præfens* ; i. e. give me my portion in this World — $\Theta\epsilon\omega\tau\delta\mu\epsilon\lambda\lambda\delta\omega$, Let God reserve the future to himself. Which is but the same that some among us profest, even by their own words ; and others farre more wickedly practise by bloody deeds, prosecuting earthly profits, pleasures, and honours, with the manifest neglect and disclaiming of heaven, and trafficking for hell, as Witches do ; and all this at a much lower rate than Satan offered ^{Mar. 4. 8.} to Christ.

Heaven.

Gen. 1. 1. It is said, *In the beginning God created the heaven and the earth*. The Heaven there meant, I take to be that which St. Paul calls, *The third Heaven*, (which to us is invisible) ; that it might be the Paradise, or habitation of Angels, as both ^a *Austin*, and other ^b *Divines* ^{2. Aug. de civit. lib.} ^{2. Cor. 11.} ^{2. 11.}

Divines have thought: because, as God ordain'd the earthly Paradise for Man, at, or before his creation; so he prepared the Paradise of Heav'n at, or before, their creation; and this, because it is said, *Gen. 2. 1. The Heavens and the Earth were finisht, and all the host of them:* The word Heaven, alone, implieth the creation of Angels, as *Austin* saith in the place before cited; or, if not, these words, *all the host of heaven*, will include them. And here it is said, *The Lord made heaven and earth---and all that therein is:* By which words, we conceive, that not only the house of Heaven, but also the Inhabitants thereof, were finisht.

So the Heaven, which is said to have been created in the beginning, must signifie the Empyreal, or highest Heaven, because the Creation of this lower heaven, which is visible, is said to have been done in the second day's work, and it is called, *The Firmament*, *Gen. 1. 7.* And this Firmament is also called Heaven, *vers. 8.* To put a difference or distinction between the former and latter, or the highest and lower Heavens; and this to me seemeth to be confirmed by the words of Christ; *Come ye blessed---inherit the Kingdom prepared for you from the foundation of the World:* By which words, surely, he meant that Heaven, which was created in the beginning for blessed Angels and Men.

Now although this highest Heaven was made, and also inhabited by Angels, yet God is not said to rest in that Work; nor, until he had finisht the Man and the Woman, and in them had laid their Saviour to conduct them

Mat. 25.
38.

them to that Heaven, which was not intended only for Angels, but principally for Mankind ; as Christ said, (prepared for You.) In order whereto the Angels were to be instrumental, as we are taught by the Apostle ; (Are they not all ministering Spirits, sent forth to minister, for them who shall be Heirs of salvation. By which most gracious provision , our God hath declared himself to be a true Philanthropus. And also, a lover of Mankind, rather more than a lover of Angels.

For, out of this heavenly Paradise the apostate-Angels were soon cast , and so left without a Redeemer, or any hope of return : One of them it was that deceived Eve ; therefore the fall of Angels was before the fall of Man : Indeed, Man also was sent out of the earthly Paradise for sin ; but yet he was not left without a possibility of Reconciliation, and return to a better Paradise , which was to be effected by the *Seed of the Woman* , even the *Messiah*, who is therefore the true and real Sabbath of Man. And herein, also, is the love of God to Man highly expressed, in that he rested, only in consideration of Mankind, and the Saviour of us ; and not in the creation, either of Heaven, or of Angels.

Heaven and Earth.

See how our merciful Creator, in the very beginning, joyneth Earth with Heaven, although the Earth was then invisible , clouded in darkness, and in an abyss of waters between it and Heaven ; yet they are here joyned, as to intimate , so early , that , notwithstanding the

powers of darkness, and the worldly insultations of proud Oppressors, God would in time bring together, and unite Earth with Heaven ; which he performed by and in Christ : Even the first *Adam* was composed of an heavenly Soul, and an earthly Body, as a resemblance of the second *Adam*, who consisted of his Heavenly Godhead, and his Earthly Manhood : He was that prophesied *Starr*, as being heavenly ; but *out of Jacob*, as to his humane generation. Which was also signified by his appellation *Emmanuel*, by whom this merciful intention was to be effected ; for which consideration only, He is that Sabbath, wherein the Godhead is said to Rest.

Numb. 24. 17. If. 7. 14.

Jude 6.

The Sea, and all that in them is.

Here we find Heaven, Earth, and Sea, and all the Creatures in them mentioned which words include both Men and Angels also. But we find not any mention of *Hell*, or its inhabitants, which yet (doubtlesse) was ordained within the compass of the first six daies ; and also inhabited by those apostate Angels mentioned by St. *Jude*, as Reserved in everlasting chains under darkness.

Math. 25. 41.

Math. 24. 35.

2 Pet. 3. 10.

They that imagine *Hell* to be implied in the word *Earth*, may change their opinion, when they consider, that *Hell*, and its fire, are said to be everlasting ; but the Earth is a very cold Element as yet : but it must be burnt up, and also, passe away, as both St. *Matthew* and St. *Peter* tell us ; but so shall not *Hell*, which is everlasting.

That, *Hell* was ordained at the beginning of

of the World, is not to be doubted : The Prophet speaketh of it under the figure of *Tophet*, (which in the Gospel is called *Gebenna*, or *Hell*) That it is *ordained of old*: (*ab heri*) as it is in the Original, and is so acknowledged by our Translators in the Margin, (that is) *Tophet is ordained from yesterday*. What (*yesterday*) this Prophet meant, we are told by the Expositor, (probably and ingeniously at least, if not solidly;) ^a That it signifieth, *the first day of the world*; because, that day was the first that ever could be called *yesterday*. And, *That as God on that day made Heaven for his Elect, so he made Hell for the Reprobate*: and the Gospel teacheth us, *That the everlasting fire was prepared for the Devil and his Angels*. For, when the Angels fell, they became Devils, and their fall was very early, as is before said.

If now it be enquired, Why no mention is made of *Hell* in all the history of the Creation? We may suppose the reason is, because the punishments designed, or inflicted by God, on his Enemies, are of that sort of Works, which Divines (out of *Isai. 28. 21.*) call, *Alienum opus Dei*; that is, the extorted, forced, involuntary, or strange Works of God; unto which he is drawn by the iniquities of his Creatures, and the strictness of his Justice, with which he cannot dispense. To this purpose *Tertullian* saith, ^a *Deus est Optimus de suo*; *Justus de nostro: nisi homo deliquerisset, Optimum salu[m]modo Deum nōset*. And again, ^b *Bonitas Dei est secundum naturam*; ^b *Ibid.* *Severitas secundum causam*. Just so *Clemens Cont. Marc.* saith, ^c *Deus est bonus per se: p[ro]sum, justus* *I. 2. p. 178*

proper nos. And this even *Philo* the Jew perceived, and said, ^{c Boni as Dei, est Ante} *Quod Deus quissima Gratiarum*. Their meaning is, That ^{immutab.} the Acts of Mercy, Grace, and Goodness flow from God naturally, of himself, and of his own mere motion; but his Acts of Severity, and Justice, are not executed, but only, upon external provocation by sin. We often read, that *God was grieved with his People*, for their sins; as *Psal. 78.40. & 95.10.* which is but an expression of unwillingness to punish. ^{Aust' n}

^{d Aug.} *de* ^{d Plus} *faith in one place (if that Book be his)* ^{d cruc} *at Dextrum Pessis Miseri, quam ipsum*; i. e. ^{An. c 6.} God is more grieved in punishing, than the patient is in suffering. The Heathens said the like, both of their Princes, and of their Idol-gods, as not punishing, but with grief; and not at all, without external provocation. Even *Nero* himself, when he was to subscribe a Warrant for Execution, said, *Quam vellem nescire literas*; as ^{e Suet. in} *Suetonius* writeth. ^{Ano-} ^{Nei. c. 10.} *ther saith of Augustus*;

^{f Ovid. de} ^f *Sed p' ger ad pœnas Princeps, ad præmia*
Pont. ^{velox}

Qui q'ye dalet quoties Cogitur esse fero.x.

^{g Horat.} And of the Heathen-Gods another saith; ^g *Od. 3.*

Neque . . . Per nostrum patinuer sce'us
Iracunda Jovem ponere fulmin'.

The Jewish *Talmud* saith, That God at certain times weepeth for that People, in consideration of his wrath, and their calamities. Indeed, God did once weep for them, when Christ

Christ wept over Jerusalem: Which ^b Origen ^b Origo in
calls, *The tears of God*. And, before the Deluge, ^{Lu. Hom.} ^{38.}
the Scripture telleth us, That (either for the
sins, or for the ensuing punishment of the
World) it grieved God at the heart. In the Gen. 6.6.
Prophet God professeth, *I have no pleasure* ^{Ezek. 18.}
in the death of him that dyeth. And Christ ^{32.}
in the Gospel declareth; *It is not the will of* ^{Matth. 18.}
your heavenly Father, that one of these little ^{14.}
ones should perish.

But the Heathen-gods have a character of
cruelty fastened on them, by some other of
their own Idolaters (for indeed, they were
but Devils, as the Psalmist saith): One thus ^{Demonia}
writeth of them; ^a *Approbatum est -- Non esse* ^{Psal. 69.5}
Deis cura securitatem nostram: Esse Ultionem. ^a *Tacit.* ^{Hist. I. I.}
And another before him;

^b *Felix Roma quidem* —

Si libertatis Superis tam cura fuisse ^b *Lucan.*
Quam vindicta placet — ^{lib. 4.}

By which we see that confessed, which Moses
said of the false and the true God: *Their Rock* ^{Deut. 32.}
is not as our Rock, our enemies themselves be- ^{31.}
ing judges.

It is right worthy of our serious considera-
tion, That God hath annexed to this Sabba-
tical Commandement divers great and pecu-
liar privileges, which are not to be found
in any of the other Nine. As 1. The Me-
mento, or, Remember. 2. The Ceremonial
Type of the Seventh-day Sabbath (of both
these we have taken notice before): But
3. Here is another special property, farre grea-
ter than the other two, or than is expressed in
any

any of the other Commandments, contained in these words, [For in six dayes the Lord made heaven and earth, &c.] which is a strong argument to provoke us to obedience.

The Heathens (it seems) thought all such motives to be needless in Laws. One of them

^{P Senec.} ^{Epist. 94.} *faith, a Lex-jubeat, non dispicer. And, Nihil mihi videtur frigidius, nihil ineptius, quam lex cum prologo.* He would have Laws to command only, and not to persuade. It seemed otherwise to our Merciful Law-giver, who to his Laws hath added both a *Prologue*, and an *Epilogue* also; by which he not only commandeth, but disputeth his *Leiges* into obedience, as being most expedient and profitable to themselves: for it should strongly induce Man to obedience of that Law, which is imposed on him by the mighty *Creator of Heaven and Earth*.

In the first of these Laws, (which a man would imagine to be the greatest) God useth only this motive, [I am the Lord thy God, which brought thee out of the Land of Egypt.] This was to move them, by way of gratitude, to adhere only to him, their Deliverer, and not to acknowledge any other God.

But the motive used in this fourth Commandement of sanctifying the Sabbath, is far stronger; because the deliverance of his people out of bondage, might possibly have been performed, either by Treaty, or by the Arme of flesh, without those plagues of Egypt, and wonders at the Red Sea; for the Israelites were numerous enough to have fought the Egyptians, and to subdue them; they wanted only

only Arms and Utensils of Warr, which yet might reasonably have either been forced from the *Egyptians*, or supplied by a forrain power; we well know, Egypt was not invincible, having been so often subdued.

Now the motive used in this Sabbath Law, is proper only to the Almighty, and absolutely incomunicable to any Creatures, for none but God did, or could make heaven and earth, which is generally confessed by Heathens, Jews, and Christians. *Plato* called God,

^a Πλατέες καὶ ποιητὴν τῆς κόσμου. So by *Philo* ^a *Plat. in* the Jew he is called, Κοσμοτοῖος: And by *Symp. c. I.* *Dyonis. Areop.* Κοσμοθεῖος: And by *Naz.* Δημιουργὸς κόσμου: And by *St Paul*, ^b Πλαν- ^b *2 Cor. Tongotwρ*; which is but *The Almighty Fa- 6.18.* ther and Maker of the World.

Among the wise Sentences of old *Pythagoras*, this is recorded for one, *If any man come and boast that he is God, let him create another World, and we will believe him.* And in the holy Scripture, *This making of Heaven and Earth* is often mentioned as a peculiar character of the true God? As, *In the beginning* ^{Gen. 1.1.} *God created the Heaven, and the Earth:* And, ^b *Psa. 146.5* *Happy is the man, whose hope is in the Lord his God, which made Heaven and Earth.* So it is in the New Testament, *Acts 14.15* and *17.24.* And by this the true God is differenced from false Gods; as, *The gods that have not made Heaven and Earth shall perish.* And, *All the gods of the Nations are Idols, but the Lord made the Heavens.* And this character of God is put into the very front of our *Creed.* First, As a strong motive to incline us to believe, and trust in him. Secondly, *To inform the weaker*

weaker sort of Christians, who cannot apprehend what God is, or what to make the object of their faith ; That it shall be requisite and sufficient for them, at first, To believe in God under this notion, thus ; Whatsoever he is, that made Heaven and Earth, in him do I believe ; for so the Psalmist declareth, *My help cometh from the Lord, which made Heaven and Earth.*

This great motive here used, to incline us to sanctifie the Sabbath, doth evidently shew, that this Sabbath-Law is of greater concernment to us, than the first Law is. The reason where-
 * Chap. 5. of we have declared before *. And moreover, That the Sabbath which is here principally meant, doth not consist in keeping of a day, whether the last day of the week (which God imposed upon the people of Israel only, and that but for a certain time) : Or the first day of the week (which God never at all commanded) : But another kind of Sabbath is here commanded to be sanctified ; which Sabbath being rightly and deeply considered, will prove and appear to be that very same *Lord God* that made Heaven and Earth.

For we have proved before : *First*, That the *Sabbath day*, mentioned in the Moral part of this Commandement, doth signify *God the Son*, because in him only the Godhead can be truly said to Rest, and not otherwise. *Secondly*, We have proved, That the Jewish Seventh-day Sabbath was appointed only, to be for a type, figure, and memorial, or commemoration of that true and grand Sabbath (which is Christ). From these premises we here inferre, That the making of Heaven and Earth is mentioned in this

this Commandment on purpose, for a motive to incite us to a serious, and most reverentiall sanctification of this true, reall, and substantiall Sabbath: because he that is here called the *Sabbath day*, is the great *Day-spring from on high*; and is really, *He that made heaven and earth*. So that if we will acknowledge, that the Creator of heaven and earth is to be worshipped and sanctified by us, then must we also confess, that this Sabbath which is the Son of God, is so to be sanctified.

No learned or prudent Christian (I suppose) will deny, that this *Son of God* was the Creator of Heaven and Earth; or, if any do, the Scriptures and primitive Church will gainsay them.

The Fathers expound these words, *Gen. 1. 1. In the beginning God created*, to signify God the Father in God the Son. And *Joh. 1. 1. In the beginning was the Word*; that is, the Word or Son was in the Godhead, even that *Word*, by which *all things were made*. For the *Word Principium*, (*'Αρχὴ*) as ^a *Ter. Tertullian* observeth, doth not signify onely, *Or-^b Advers. dinativum*, (*i. e.*) a Beginning, in respect of *Herm.* the order of time; but *Potestativum*, (*i. e.*) a Primacy in power, and authority. For, from this word, *'Αρχὴ*, Princes, Potentates, and Magistrates on earth, are by him called ^{* Id. Ad-} *Archontes*, and by others *Demarchi*, (*i. e.*) ^{vers. In-} *Powers*, *Princes*, and *Rulers of People*. One ^{dæos.} of the sayings of *Pittacus* the Philosopher, was, ^b *'Αρχὴ Αὐδογε δεινυτει*, (*i. e.*) *Magis-^b Laert. in stracy or power will show the disposition of Pittac.* a man. Hence also are the words, *Archangelus*, in *St. Paul*; *Archiepiscopus*, in *Chrysostome*

stone and Epiphanius; and Archipresbyter and * Hieron. Archidiaconus, in St. * Jerom.

Epist. 4. As to the appellation, Word; The Psalmist Psal. 33. 6 saith, *By the Word of the Lord the heavens were made*: just so the Evangelist tells us, *All* Joh. 1:3. *things were made by him*. That this Word was

God the Son, every one knowes. The Psalmist saith again, vers. 9. *Let all the Earth--- and all the inhabitants of the world stand in awe of of him*, for he spake the Word and it was done.

The Word by which the world was made, and of which Moses thus wrote, *God said, Let there be light--- and, Let there be a firmament*, is not to be thought a transient or

^c De Civ. lib. 11. c. 8. *vocall word*, as Austin saith, ^c Non sonabili verbo, sed intelligibili. And by such a word,

^d In Joh. as, d Manebat, non sonando transibat, (i. e.)

Tract. 37. The world was made by that internall and substantiall Word, which did not passe away from God, (as our words do from us) but by his Word permanent, of which St. John saith, *The Word was with God--- and, The Word was God*.

Joh. 1. 1.

Psal. 104. 24. *O Lord, how manifold are thy works, in wisdom hast thou made them all. Who this Wisdom, and Beginning, and Word is*, by which all things were made, *the Gospell hath taught us, that it is Christ, who is not onely the Beginning, and the Word, (as it is said) but is also called, The Wisdom of God, 1 Cor. 1. 24. And, All things were made by him, Joh. 1. 3. and, All things by him were created, that are in heaven, and that are in earth, Col. 1. 16.*

Mar. 6.3. The Jews, in disparagement of Christ, Matth. 13 called him both a Carpenter, and the son of a Carpenter.

Carpenter; so did *Celsus* in ^a *Origen*, and ^b *Julian* the impious and apostate Emperour. ^c *Cont.*
Justin Martyr doth indeed affirm, that Christ ^b *Ibeod.*
 on earth was literally a Carpenter, and did ^b *hist. lib. 3.*
 make ploughs and yokes; (^a Αρτερος ον ζυγον) ^c *Justin.*
 but withall, both St. *Ambrose*, and St. ^b *Justin.* ^c *Dial. cum*
Ambrose, tell us, That he was also that Carpenter ^{10.} *Trypb.*
 that built Heaven, and this mighty fabrick ^a *Aug. de*
 of the world. Finally, because this Son of God ^b *Temp.*
 was, both the Creator, and also the Sabbath ^c *Ser. 36.*
 both of God and Men: therefore, for the sanctifying of him, this Motive is here mentioned, of making heaven and earth.

And rested the seventh day.

Touching this Rest of God, what it was, and why it is fixed on the seventh day, we have said much ^a before; and something more must ^a Chapter be added, which will be more fit to be discussed in the next, that this Chapter may not ^{10, 11, 12,} ^{13, 14, 15,} swell too big.

CHAP. XX.

The Exposition continued. That all the Divine Persons concurred, in Creating, Resting, Blessing, and Sanctifying. How the Son of God, or Second Person, is the Rest and Sabbath of the same Son of God. How he resteth in himself. Of the divers considerations of God the Son, in respect of Godhead and Manhood; and his severall Appellations respectfully. Why the seventh day was preferred above the former six. That the Ceremoniall Sabbath was for the memoriall of the Resting, and not of the Working of God.

And Rested the seventh day.

The more literall and exact reading of these words, is, [*And rested on the seventh day*] for thus St. Jerom renders them, *Requievit die septimo*; and the Clementine-Edition, [*In die septimo*.] For, it was not the day that was considered by the Godhead, but something that was performed on that day, that occasioned this Rest; which if it had been so done on any other of the former six daies, certainly, it would have been said of that day, as it is of this, that *God rested on it*. What that thing was, we have shewed before at large, namely, that it was in consideration of the Messiah, or Christ. It

It would now be enquired, what is meant by, *The Lord*, who is here said to have made heaven and earth, and to blesse and sanctifie the Sabbath day; whether it be meant of the Person of the Father onely, or of the Person of the Son, or of the Person of the Holy Spirit, or of all of them; because all, and every one of them, is the *Lord*, and the *Creator*, and the *Sanctifier*. Of the Father, no man doubteth; and of the Son, we have proved before; and of the holy Ghost, *Job* saith, *By Job 26.13*
his Spirit he hath garnished the heavens; and the Psalmist also, *Thou sendest forth thy Spirit and they are created*; *and the Church*, at the opening of Councils, used to sing that *Hymn in St. Ambrose*, which beginneth, ^a*Ve- a Inter*
ni Creator Spiritus. ^{Hymnos} ^{Ambros.} ^{To. 5.}

For when our Vulgar Catechisms ascribe *Creation* to the Father, and *Redemption* to the Son, and *Sanctification* to the holy Ghost, we are not so to understand them, as if these actions were of each severall person; or, as if the Father had no interest in our *Redemption*, or *Sanctification*; nor the Son or Spirit in *Creation*; far be it from us to think so. But we believe, that the whole Godhead, and every Person therein, did joynly co-operate in all these acts. Indeed, the *Father* created, but it was *in and by the Son*, and both, *by the holy Ghost*. So, the *Son* *Redeemed*, but it was from the *Father*, and by the *Spirit*. So, the *holy Ghost* *Sanctifieth*, but he doth it from the *Father* and the *Son*. So also in this place, the *Rest of God* is not to be accounted, *the Rest* of one single Person onely, but of the whole Godhead, and of every one of the Three most

O holy

holy Persons therein.

If it be now granted, that the Son of God is this *Lord*, and *Creator*, that made heaven and earth; and He, that is here said to Rest; and also He, that is the onely Rest and Sabbath, both of God, and of us Men, (which we have proved before:) then it must follow, that the Rest it self is here said to Rest, and the Sabbath it self to rest in the Sabbath, and the Son of God must be the Sabbath of the same Son of God: Which, at our first hearing, may seem to be a violent Exposition; which yet is not so, as will presently appear.

The Reader may easily apprehend, that although God is entirely *One*, yet he is often represented to us under diverse and severall nations and capacities, as if he were not the *One* and the same God; for so this Son of God (who is the onely God) is set forth in Scripture, and is so by us to be apprehended and believ'd; as *Immortal*, and yet *mortal*; as the *Maker of all things*, and yet *made*; that he was *from Eternity*, and yet *born in time*; the *Father of all men*, and yet the *Son of man*; the *Creator of his Mother*, and yet her *Son*. All these speeches are true of this Son of God, considered in his severall and respective capacities; neither ought they to seem incredible or strange, because we find the like diversities in one and the same Man.

One (in Plutarch) said openly to a King sitting in judicature, ^a *Provoco à Philippo ad Philippum; I appeal from King Philip to King Philip, but in another temper.* So Nazianzen representeth the same person, both as a Judge,

^b *Naz. E- 79.* and as one arraigned, ^b *Te accuso apud te, in- fsum*

stum judicem. So doth St. Ambrose to one, as if he were both Client and Counsellor, ^c *Stui-* ^c *Ambr.* ^{Ser. 64.} *to consiliario usus es teipso.* Upon these words, *Psal. 140. 1. Deliver me, O Lord, from the evill man,* St. Austin saith, *d à te, te liberat,* ^d *Aug. Hom* ^(i.e.) *God doth deliver a man from himself.* And ^{29.} *et de* upon those words, *Deliver us from evill,* he ^{Temp. Ser.} *faith, Deus te liberat, à teipso malo.* We have ^{233.}

a Proverb, that a man is his own neighbour.

^c And we often read of, *Alter tu;* and, ^v *Allatos* ^c *Proximus* *éyw;* and, *Ille ego;* and, *Ego ille;* as if a man *egomet* *mi-* were another, and not himself. Just so, the ^{hi.} *Ter.* forenamed Father speaketh of God, ^{*} *Domine,* ^{* Aug. in} *repellis nos à te, da nobis alterum te.* So we ^{Joh. Tract.} may often observe Preachers, in their Prayers, ^{27.} appealing from God to God; when they mean, *from God,* as considered onely in his *Court of Justice, to the same God,* as fitting in his *Temple of mercy,* which is onely Christ.

In like manner, the great Apostle speaketh of God and of Christ severally, as of two, *2 Tim. 4. 1. I charge thee before God and the Lord Jesus Christ;* and this is usuall in Scripture. † Although we know, that the Lord Jesus is that very same God. But the Second Person in the Trinity is described in holy ^{† Act. 4. 26} *Writ,* as if he were distinct and different from ^{Rom. 1. 7.} ^{1 Cor. 1. 3} himself; and this is, in regard of a *two fold* consideration of his Person.

First, If we look on him, and consider him onely in his pure Divinity; then (according to the Scriptures) we call him, *The mighty Isa. 9. 6.* *God, the everlasting Father. The Creator, by whom all creatures were made. God the Word, God the Son. And the eternall Son of the eternall Father. And, the Lord JEHOVA.* Of

O 2 him

him it is said ; *Thy throne, O God, is for ever and ever.*

Secondly, When we consider him together with his assumed Human Nature, then we call him *Messiah, Christ, God's Anointed, Emmanuel, The Word made flesh, God incarnate, God manifested in the flesh; God, in the likenesse of sinfull flesh; In the form of a servant, Made of a woman; and, The Son of man.* Which appellations cannot appertain to this Second Person, but onely in respect of his Incarnation.

The Premises being acknowledg'd and granted, these Mysteries will be discover'd : 1. How God the Son is both the Creator of all creatures, and also the Rest or Sabbath of the Godhead. 2. How the Son of God may be truly said to Rest in himself. 3. How the Rest it self is said to Rest in it self, and the Sabbath in the Sabbath. All which the Reader will understand, by considering these few Aphorisms following, which are deducible from those two Considerations of the Person of Jesus, just now mentioned.

1. *The Son of God, considered onely in his pure Divinity, is the Lord, and the Creator, who is here said to Rest.*

2. *The Son of God, considered in respect onely of his Godhead, cannot be truly called the Rest or Sabbath of God and Men.*] The reason is, because the Sabbathship of this Son of God consisteth not in his pure Divinity; for if so, then this Sabbath, which is fixed onely on the first seventh day, must have been before, and also from eternity. But it consisteth in consideration of the human Nature, assumed into personall union with the Divine Nature.

3. *The*

3. *The Son of God, considered onely as incarnate; or, as the Son of man; or, as Christ; cannot be called the Creator of the world.* The reason is, because the Creation was performed by this Son of God, before the foundation of his Incarnation was wholly laid, (as is shewed before) or, before he could be called the Son of man.

4. *The Son of God is (and may be truly called) the Rest or Sabbath of the same Son of God.* This Proposition is thus to be understood, That God the Son, or Word, who is the onely eternall God, did, and still doth, rest in himself, so as is said in this Commandment; but his so resting is onely in consideration of his Incarnation, and as he is *Emmanuel*, and not otherwise: So that he is not to be called the Sabbath or Rest, either of himself, or of us men, as he is onely *the Son of the Father*, but as he is also *the Son of his mother*; for in this consideration onely, he is styled in his *Types*, the *Rest of the Godhead*, and the *Resting place*, the *Habitation*, the *Temple*, the *Delight*, and the *well-beloved Son*, in whom God is well pleased, or (as Beza most judiciously rendreth those words) in whom the Godhead doth acquies, (as is before noted.) This is that Sabbath or Sabbatism of which the Apostle speaketh, *Heb. 4. 9.* that there remaineth a Rest (*Σαββατισμός*) to the people of God. The sum and conclusion is:

1. *The Son of God is the Creator even of the Son of man, and of all the world.*
2. *The Son of man is the Rest or Sabbath of the Son of God, and of all holy men.*

Rested the Seventh day.

In the whole History of the Creation, we find mention but of seven daies, and no more ; for all succeeding daies are but the re-iteration of the first seven. Of these seven, the last onely is blessed, and graced with *the Rest of God*, and therefore preferred before the *first day*, wherein Heaven was made ; and also before the *sixth day*, wherein Man was created. And this without any injury or slur to any of the former daies.

When the noble Generall, *Themistocles*, was twitted and repined at, by some succeeding and inferiour Commanders, because he only had the name & glory of those Victories, which had been obtained by their joyn-t-labours and valour; the Generall answered them with this *Apologue* ; Once, said he, *the working-day* contended with *the Holy-day* for pre-eminence, upon this reason, that the Working-day, by labours and molestations, prepared all things ready for the solemnity ; but the Holy-day, without labour, onely rested in quietnesse, and enjoyment of those labours. The Holy-day replied, * *Sed ego nisi fuisset, in nunquam esses.* (i. e.) Had it not been for the Holy-day, Working-daies had not been at all. His meaning was, that without his wisdom and policy, (whom they accounted but as an idle Holy-day) they had all been defeated, captivated, and utterly lost. So is it here. The seventh-day is therefore preferred before all other the former daies, because it represented the great Creator of all daies, and the

* Plut. Quast. Rom.

the Redeemer of the Man, and the Woman, and of all their posterity ; without whom, no daies had been at all ; or if any had been, yet (without this Sabbath) they had been to us but daies of misery, and but wofull *Parasenes* against the day of wrath. Whereas this mysterious Sabbath is he, by whom we shall be saved from wrath. Wherefore, as all the elder sons of Jesse passed before the Prophet, and not one of them was chosen to the honour of *Unction*, that it might be reserved for the youngest, even David ; so, not one of the elder dayes is graced with the honour of God's Resting, but that preferment is deservedly reserved for the last, or youngest day ; which day did indeed signifie David, yet not the *literal* or *typical* David, but *Christ the Son of David*, who is very often in Scripture expressly called David, as *Jer. 30. 9. Ezek. 34. 23. Hos. 3. 5.* In a word, he that understands in what particular thing the Rest of God consisteth, may, by the same, easily apprehend, why it is fixed on this seventh day.

Wherefore the Lord blessed, &c.

That which our English readeth, [*Wherefore*] St. Jerom and the Latines generally read, [*Therefore*] *idcirco* : From which word we observe, that the Judaicall or Ceremoniall Sabbath, was not appointed in consideration of the work of Creation, or that men should on that day contemplate and meditate onely on the creatures of the world, (although those wonderfull works are also right worthy of our serious consideration, and

should be a great motive to incite us to glorifie the Almighty Creator) but it was principally ordained, to put both the Jews, and us Christians also, in mind of the *Rest of God*, and to move us all to consider, in what this Rest consisteth, which doth far more concern us and our happiness, than all the world without it; because otherwise, neither the world, nor any creatures therein, nor the perfect knowledge by our Studies and Arts, of all the excellencies and secrets thereof, can bring us to that everlasting Rest, which was but typically figured by this Ceremoniall Sabbath: For, *What is a man profited if he gain the whole world, and lose his own soul?* Now that this [*Wherefore*] or [*Therefore*] relateth to the Rest of God, and not to his creating of the world, we are expressly taught by Moses, who tells us, *That God blessed the seventh day, and sanctified it; because that in it he had rested from all his works.* So that the Rest of man on that day was afterwards enacted by a Law, for a memoriall of the *Resting*, and not of the *Working* of God. Concerning the *blessing* and *sanctifying* whereof, we are next to enquire.

Mat. 16.
26.

Gen. 2. 3.

CHAP.

CHAP. XXI.

The Exposition concluded. The meaning of blessing and hallowing i the Sabbath day. The difference of hallowing God's Name, and hallowing of Creatures ; and of the differences of Holiness. When the Seventh day was first hallowed ; and how it was dis-hallowed. Something of Sacrilege. How the Prophets spake truly of things to come , as if they had been past. Of the Propheticall figure called Anticipation , with Rules and Examples thereof applied to this Sabbath.

The Lord blessed the Sabbath day (or Seventh day.)

The Leiturgie of the Church of Eng/land readeth (the Seventh day) ; but the Original hath , the Sabbath day. Both are read indifferently ; as Gen. 2. 3. hath the Seventh day , and so have some of the other languages in this Commandement , as appeareth in the late incomparable and renowned work of our new Great Bible. Indeed, both are one in this place ; For the Sabbath Ceremonial is but the Seventh day ; and the Seventh day only is that Sabbath which is here meant , it being but a Sabbath Typical.

Blessed

Blessed the Sabbath day.

To blesse (Benedicere) is, to speak some good of it ; as in the Leiturgie of St Basil this Prayer is found, *Domine, loquere bonum in cor Regis, pro Ecclesia tua.* When God blesseth, he conferreth some favour, or special priviledge ; as here, on the Sabbath day, such as it was capable of, and in order to that purpose, for which it was blessed ; which was to signific Man's Rest in Christ. The blessing of a Day, is not like his blessing of a Man ; on whom, by blessing, he doth effectually conferre something that is beneficial to him, as spirituall Graces, or temporal Favours, as in Children, Lands, Cattel, Basket and Store, mentioned Deut. 28. and as Isaac blessed his Sons, with the dew of Heaven, and farness of the Earth. But the Sabbath, being uncapable of such benedictions, the blessing of it must consist in such respects as these. 1. God chose that day for his own Mysterious Rest. 2. He appointed that day only, and not any of the other six, to be for a memorial to his people of the grand blessing of their Rest in Christ. 3. He ordained it for a corporal rest, both for Men and Cattel. 4. He gave most strict command, upon pain of capital punishment, for the keeping thereof. 5. He appointed larger Sacrifices on that day, than on the former dayes. 6. He appointed a larger portion of Manna on the Parascene, as a provision for the Sabbath. 7. He appointed this holy day to be weekly, that is, two and fifty times in the year, whereas other Festivals (except new-Moons)

Moons) were but once. These, or such like, are the blessings thereof.

And hallowed it.

Hallowed is holied, or sanctified; The meaning is, that God designed it to be an holy or hallowed day.

To be an hallowed, or sanctified day, is, to be divided, separated, or distinguished from other common dayes, by way of preferment, honour, and preheminence, and to be set apart so, as, that work which might lawfully have been done on that day, before it was hallowed, might not be done on it, after the hallowing thereof.

We read of hallowed, or *holy oyl*, *holy vessels*, *holy vestments*, and *holy places*, which might not be used or applied to any other service, but that only, for which they were hallowed and destinated; So this hallowed day, was not to be employed in common works, as other unhallowed dayes were (for that would have been a profanation thereof;) but it was wholly to be bestowed and spent in the service of God the Sanctifier, by the serious and thankful consideration of that blessed Rest, which he had procured and designed for Man; And this hallowed use was to continue from the first institution thereof, untill the period, and repealing of it, by the same God, who hallowed it. Which was performed evidently by Jesus Christ, who is the same God, which did sanctifie it; and this he did not, untill God had actually, and visibly, exhibited in the flesh, the reall and substantial accomplishment,

plishment of that Typical, Ceremonial, and Temporary Sabbath, in the Person of the said Lord Jesus.

But yet (during the vigour and continuance of this *hallowing*) the Sabbath day was not altogether and absolutely quitted from all manner of working ; We know the Priests did then work hard , and Soldiers marched, and other works were lawfully done ; the reason was, because this Sabbatical *Hallowing* was but merely figurative and ceremonial , and therefore dispensable in case of pressing necessity, and charitable accommodation toward our brethren, and in duty to God ; and also, because such workings are commanded by a Superior Law , even the Moral Law of God, whereby we are required, *To love the Lord our God with all our heart , and our neighbour as our self.* This Law hath been in force ever since the Creation was finished , and so shall continue until the end of the World ; but the *hallowing* of the Seventh day , was neither from the beginning , nor was it to last to the end of the World, being but Ceremonial and Temporary ; and therefore ought to give place to the Law Moral.

We find *Hallowing*, or Holiness, applied diversly, to several things, and for divers considerations.

First, There is an Holiness *Essential*, which is only in God, who is the Fountain of all inherent Holiness, and is Holiness it self ; which we are to acknowledge , and which we do confess, when we pray , *Hallowed be thy Name.*

Secondly, There is an Holiness *Moral*, or

of Qualities, derived from God, the Fountain thereof; such is in holy Men, as Piety, Righteousness, Justice, Truth, Sincerity, Fear, and love of God, Faith, Hope, Charity; This is that which Divines call *Inherent Holiness*.

Thirdly, There is an Holiness by *Dedication*, or *Assignment*, as of *Places, Vessels, Vestments, Men, and other Creatures, and of Times*, as this Hallowed Sabbath day is; Hence we say, *holy Temple, holy Church, holy Day, holy Eucharist*, for the Bread and Wine, to be used therein, are of themselves but *Elements*; but after *Dedication*, or *Consecration* of them, or *Hallowing* (which our fore-fathers called *Howseling*) them to that Mysterious use, we ^{Fox in} call them *Sacraments*. Divines call this ^{Hen. 8.} *Holiness, Relative*.

It is but a trifolous cavil, or excuse, of *Sacrilegiers*, who make no scruple of abusing or demolishing hallowed places, as *Churches and Chappels*, or robbing them of their vessels, goods, lands, and Revenues, which were consecrated; because (they say) such things have no holiness, or holy qualities *inherent* in them, as, no *piety, no faith, or hope, &c.* I wish such to consider also, what *inherent holiness* the *Jewish Sabbath* had; or *Achan's Wedge of gold*; or *Ananias his money*, except only the ^{Num. 15. 35.} *holiness, or hallowing of dedication, or destination*; Yet the profaning and subduing of these, was punished by *stoning, burning, and by sudden death*; and all this by the Sentence of God himself, although the hallowing (in the case of *Ananias*) was not by God, but voluntarily, only by himself. It may reasonably be feared, that the strict injunctions and commands

mands of some such Sacrilegiers, for observing the Christian Sunday, which was not hallow-ed by any Command of God, but only of Men, will one day condemn their abuses of other things, which were also hallow-ed by Men; as Christ said, —— *Ex ore tuo, serve nequam, &c.*

But then, the Sabbath-day having been thus hallow-ed, or sanctified by God, How comes it to be unhallow-ed, and laid common with other dayes? Would God revoke that which himself had constituted? Or, durst Man presume so to do? This seemeth to thwart that heavenly Voice, which said to Peter in a like

Act. 10.15 case, What God hath cleansed call not thou common.

To this our Answer is. *First*, Man might not presume to alter or null any of Gods Ordinances, without *Divine warrant*: But the dissolution of this Sabbath-day, was done by the grand Warrant of the Son of God, and by him then, when he was *the Great Son of Man*. *Secondly*, We say, That God never unhallow-ed, or revoked any Sanctions which Himself ordained, during the time, and purposes that were by him intended for them to continue in force and use. For some Divine Constitutions were inacted to continue but for a set-time, as the *Types* were, *Sacrifices, Circum-cision, Passover, Tabernacle*, and this *Sabbath*; all which, and many such, were but Ceremonial Sanctions: But others were ordained by him to continue to the end of the World; as all the *ten Commandments*, which are *Sanctions Moral*: These God never yet revoked, nor never will: But the other sort, which

were

were but Ceremonials, and intended to last but during the Pedagogie of his People, and so for a certain limited time, *viz.* untill the manifestation of the Son of God in the flesh. Which being accomplished; those temporary Ordinances were to cease; and this, without any Mutability on Gods part, or Sacrilege of Men. Just, as when a Man gives a pension, or rent, to a pious use, for a limited time of ten, twenty, or thirty yeares, and no longer; when that time is expired, the Pension may cease, without any Sacrilege of the Doner.

Hallowed.

The principal Question in this *hallowing*, which hath most perplexed the minds of many good Christians, is, concerning the *Time*, when God did actually hallow, or set apart the Seventh day, whether on the first Seventh day of the World, or, whether not before the dayes of *Moses*, and the *Egyptian* deliverance.

To this we answer confidently and resolutely; That although it is most certain, that God did rest on the first Seventh day of the World, (but so, as hath been at large shewed before), yet he never appointed or hallowed a weekly Seventh day for Man's rest, untill the dayes of *Moses*: Our Reasons for this Assertion are these.

First, If the weekly Seventh day had been hallowed at the beginning, as a Law, it must have been, either written in Mans heart, as all Moral Lawes of God were ever since Man was made; or else it must have been openly declared

as

as a *Law positive*. But the Seventh-day Sabbath was not written in Man's heart; For if so, then it must have bound all Nations in all Ages, which as yet it never did. Neither was it then declared overtly as a *Law positive*; for if so, then certainly we should have found some mention, or footsteps of it in the History of the Patriarks, which lived before Moses: But we find nothing of it in all that long time; and we are well assured, that neither *Adam*, nor any of his posterity, did ever so Sabbathize untill the dayes of *Moses*. This is the Doctrine of the Fathers generally, and of the Church Primitive.

Secondly, The *Preface* before the ten Moral Laws, which containeth the date or time of their Promulgation by writing, to me seemeth to be annexed to them, on purpose, to prove this Assertion concerning the first establishment and original of the Seventh-day Sabbath; For thus we read, *I am the Lord thy God, which broughte thee out of the Land of Egypt, Thou sha't, &c.* By which it may appear, that the publication of the Laws was after the deliverance out of *Egypt*. Just so the Prophets date their Prophesies at the beginnings of them; as, *The vision of Isaiah in the dayes of Uzziah, &c.* And, *To Jeremiah the word of the Lord came in the dayes of Josiah.* *Eze. i. 2.* And, *In the first year of Jeboiakim's captivity, the word of the Lord came expressly to Ezekiel the Priest.* The like we find in *Daniel, Amos, Micha, Zephani, Haggi, Zechari.* *Luke i. 5.* And in the *Gospel* also. *In the dayes of Herod.* --- And, *Cæsar Augustus.* And *Tiberius Cæsar.*

Here

Here I desire the learned Reader to consider with me, why it pleased the Divine Wisdom to put so late and low a date to the whole *Decalogue* of the Law Moral, which we are well assured was in force from the creation of the first Man? If not for this reason only, because there was something inserted, and added to these Laws, which was *new*, and was not written in Man's heart, nor ever imposed on the People of God, untill they had been delivered out of *Egypt*: And, That *new thing* was, this Ceremonial Precept of hallowing the weekly Seventh-day Sabbath.

If it be here urged, That *Moses* expressly writeth in the history of the first Seventh day, That *God blessed he Seventh day, and hallowid* (or sanctified) *it*. Therefore if it were hallowed so early, how can we truly affirm that it was not hallowed untill four and twenty hundred years after?

To this we say (although it hath been most solidly answered before by a right worthy and learned Writer ^a), That *Moses* doth not write, that *God hallowed it then, and on that the Sabbath*. ^a *Hist. of*
when it was hallowed; but only, why God did chuse th. Seventh day in after-times to hallow or sanctifie it, and none other of the six. The words of *Moses* may well justifie this Exposition; for thus we read, *God b'essed and sanctified it, because in it he had rested.* *Had rested*, signifies the time, not present, but past. So the meaning is; That becaus. *God had* formerly rested on the first Seventh day, herefore afterwards, when he had drawn his people together out of *Egypt*, he chose and preferred

that day above the other daies, and command-ed them to keep it holy.

If it be further pressed, that even in this fourth Commandment, the words of *Blessing* and *Hallowing* are delivered in a *Tense*, which signifieth the *time-past*, as *Benedixit*, and *Sanctificavit*: that is, *He hath blessed and sanctified*: Which words do indeed relate to a former hallowing thereof, before the giving of the Law. And if so, Why may they not point to the hallowing on the first seventh day?

To this we answer, and grant, that the *Hallowing* here signifieth the *time past*; for otherwise it would have been said, *He blesseth and halloweth*, in the present tense. But this *Past*, or *former time*, referreth us onely to that time, when the Sabbath day was first actually and declaratively hallowed, or set apart; and was no further off, than the time of the falling of *Manna*: So we read, *Exod. 16.*

Exod. 16. 13. *This is that which the Lord hath said, To mor-row is the rest of the holy Sabbath unto the Lord. And, vers. 29. See, the Lord hath given you the Sabbath-- So the people rested on the seventh day.* This is the first seventh-day-Sabbath that ever was ordained by God, and made known unto his People.

But let it be supposed and granted, that the seventh-day-Sabbath was blessed and hallowed on the first seventh day of the world, as we read, *Gen. 2. 3.* yet that *Hallowing* will not gain-say our assertion. For the better understanding whereof, I will here set down two Propositions to be examined, which at first will seem opposite one to the other, and yet will both prove true.

1. *The seventh day was hallowed in the beginning, in the daies of Adam.*
2. *The seventh day was not hallowed untill the daies of Moses.*

Concerning the first, (*The seventh day was hallowed in the daies of Adam*) If *Moses* had said, that God hallowed the seventh day, not onely in *Adam's* time, but also before the Creation, and from Eternity, he had said nothing but the truth. But this hallowing was secret, in the Divine Mind onely, in God's Decree and Purpose in his Counsell, Providence, Predestination, and good Pleasure. For whatsoever God hath done before these daies, or now doth, or shall do hereafter, were all present to him from eternity; for, to him, *Was, Is, and, To come*, are but as one moment. All things and times were present to him from everlasting. So that in consideration of this Decree, we say, that the seventh day was hallowed before the daies of *Moses*, and also before the daies of *Adam*. Just as we may also truly affirm, that the world was in *Being* before the actuall Creation thereof. But this *Being* is to be understood onely of the *Idea* in the *Divine Mind*; and so is this early hallowing of the seventh day. And this is really true, and may be affirmed in plain down-right speech without any Rhetorickall figure.

To the second Proposition, that, [*The seventh day was not hallowed till the daies of Moses*] this is to be understood in respect of the actuall performance and *execution* of the aforesaid *Decree*, and of the patefaction, ma-

nifestation, or declaration thereof. The hallowing was *Præsium*, but not *Præstum*; The Pre-science of God was before man's Cognisance. God's hallowing by his Decree was from Eternity, but the execution and actuall effect thereof was afterwards in Time, even in the time of Moses, and not before.

It must needs be granted, that the world, and all its creatures, had some kind of Beeing before their actuall creation, because the Scripture thus teacheth us, *Known unto God are all his works from the beginning of the world*; yet then, most particulars were unmade. And, *2 Tim. 2. 19. The Lord knoweth who are his, surely he knew them before they were actually made.* And, *Eph. 1. 4. He hath chosen us in him (in Christ) before the foundation of the world; every one knows, that Election was before Creation.* We read also of the Purpose of God, and of grace *2 Tim. 1. 9 which was given us in Christ Jesus before the world began.* These truths cannot otherwise be understood, but onely in consideration of the Beeing of Creatures in the Idea, or Divine Mind, before their existence in Nature. Ter-

* *Tert. Ad- tullian faith, * Ante omnia Deus erat solus, vers. Præ. ipse sibi mundus, & locus, & omnia solus, p. 381. quia nihil extrinsecus præter illum.* The Schoolmen have also taught us these Maxims, *Non entis nulla est scientia.* And, *Non ens non intelligitur.* And, *In Deo sunt omnia.* Therefore, because neither the Knowledge of God, nor his Election, nor his Giving grace, can be said of, *Non enties*, and *meer nothings*; it will follow, that these knownn and chosen objects and subjects of grace had a beeing, before their actuall creation; and this Beeing must

must be onely in the same *Knower* and *Choofer*, and that is God.

If it be enquired, why *Moses* mentioneth this *Hallowing* so early, seeing it was not declaratively enacted, till so late, as is said? To this we answer, That there was great and weighty reason why he did so, Because the true and *reall Sabbath* (whereof the *seventh-day-Sabbath* was but a figure) is indeed the greatest, and most-concerning, and most beneficall mystery of true Religion; for it signified Christ the Saviour, and our onely means and hope of everlasting Rest in him. And it will be a great consolation to us, if we rightly consider, that our mercifull God ordained a sure means for our blessednesse, so early, as, not onely at the beginning of the world, but also from eternity; although the external publication and celebration thereof, was not constituted untill the daies of *Moses*.

Just so, the latter Prophets spake of the *Birth, Passion, and Death* of our Redeemer, as if all had been performed before their daies; which yet was not actually effected till long after the death of those Prophets. And this they spake and prophetyed by a *προφητεία*, or *anticipation*, as St. *Augustine* calls it, with-
out which Figure, the truth and actuall per-
formance of their prophecies cannot appear.
And for outright understanding of those pro-
leptical Prophecies, the Fathers have left us
many rules and instances, such as these.

Tertullian saith, *a Scriptura, Quae futura
sunt, pro factis annuntiat.* After him, *Eusebius* <sup>a Tert. de
obliveth, b Prophética consuetudo est, Quod</sup> ^{Trin.} ^{b Euseb.}
futurum est, quasi praeoritum enuntiare. St. ^b *Demonst.*
^c *Basil. 4. c.*

c Bas. in *Rasil saith*, & *Prophetae enarrant futura, qua-*
lia c. 1. si præterita. And Nazianzen, & *In Scriptura*
o Naz. O. sepe tempora invertuntur. The same is obser-
vat. 35. ved by Cyril, Chrysostom, Ambrose, and very
often by St. Austin.

Ro. 4.17. The great Apostle hath also taught us, that
God calleth those things which be not as though
they were. (Mu övæ, w5 övæ) Upon which
words the Glossa saith, Apud eum jam sunt,
qua futura sunt; With God those things are
present, which to us are to come. And, Habet
electos suos quos creatus est, —— quos ha-
bet apud semetipsum, non in natura sua, sed
in presentia sua. (i. e.) God hath his Elect,
which yet are not born; he hath them in him-
self, and present with him, though not exi-
stent in nature. All this we find to be confir-
med by the writings of the Prophets, in whom

Isa. 9.6. God spake: *Isaiah saith of Christ, Unto us a*
child is born, and unto us a son is given; yet
this Prophet died about 600 years before the
birth of Christ. He saith again of the Passion

Isa. 53.5,7. *of Christ, He was wounded for our transgres-*
sions, he was bruised for our iniquities. He
was oppressed, afflicted —— brought as a
lamb to the slaughter, &c. Just so the Psalmist

Psal. 22. *spake long before, They pierced my hands and*
10. 13. my feet. They cast lots upon my vesture. They
Psal. 69. gave me gall and vinegar. All these, and many
21. more such prophecies, are meant of things

^f Aug. cont. *not then past, but to come, and yet were true;*
Max. lib. 3. because, as St. Austin saith, f Prædestinatione
q. 16. To. 6. iam factum erat, quod sua tempore futurum
erat. (i. e.) These things were actually de-

^f Aug. 28. *creed in heaven, though not acted on earth;*
As Herod and Pilate are said to have done,

what

what the hand and counsell of God determined before. So we read, *He predestinated--called--justified--glorified*, as if all these were already performed; yet many are to be called, justified, and glorified, who then were, and as yet are, unborn. So Christ is called, *The Lamb slain from the foundation of the world*. All these *Futures* are spoken as if they had been past, because to the *All-seeing Godhead*, they were as evident and present, as if they had been performed: and this, in respect of the *Divine Providence*, and *Eternall Decree*. Upon the same ground, *Moses* might truly assert the *Hallowing* of the seventh day at the beginning of the world, although it was not so declared untill the daies of the said *Moses*. Thus much may serve for Exposition of the Ceremoniall part of this Sabbaticall Commandment.

Rev.13.8.

CHAP. XXII.

The Reasons why God conferred honours on the seventh day, and why he also laid some slurs upon it; as 1. That the Sabbath day was not made known till Moses time, nor at all mentioned by David, nor the Sabbath-Law by Christ. 2. That God commanded some works on that day. 3. That no Man a fell on it. 4. That Christ lay dead on that whole day. 5. That God called it but a signe, and that it was nothing else. 6. That it is said to be made for man. 7. That it is impossible to be kept generally, and also inconvenient, occasionally to the Jews. That the impossibility both of the seventh-day-Sabbath, and also of the Miorall Law, was designed by God, to drive Man to seek for Rest and Salvation onely in Christ.

THE Jews greatly erred in misunderstanding the fourth Commandment, as if the hallowing of the seventh day had been the onely scope and purport thereto; whereas indeed that day was but a mere figure of the true Sabbath, which is Christ; for he onely is the Sabbath or Rest, both of the Godhead and of us men, as hath been at large shewed before.

Yet

Yet because the seventh day was a figure of so great a mystery and blessing, therefore God did hallow and honour it with many priviledges, such as are before rehearsed: But withall, he clogged it with many incumbrances and inconveniences, and some disparagements and slurs also, and disgraces, more than any other day, as an alloy or abatement of honour; like the Boy's *Memento* to King Philip, who every morning call'd upon him with, Φίλιππε, Αὐθεωρος ἐι; so did God with this *Alian. 1.8.* Sabbath day. And at length, when the period ^{c. 15.} of the use thereof was accomplished, he cast it quite away. And this he did on purpose, to withdraw his people from doting on the shadow, to the apprehension of the true, reall, and substanciall Sabbath.

When Princes confer honours or estates upon their subjects, they usually Onerate their Parents with some reservations of fealty, homage or service, for an acknowledgment of their minoration, and subjection to their Sovereign. Upon such divine Policy it pleased the Godhead, so to reserve the supream honour to himself, in the whole economy of his instrumentall Types and Servants; and therefore he chose things, which in themselves were but of low condition, and base esteem amongst men, that so the principall honour and efficacy of their service, might be ascribed to himself. Thus he appointed those poor creatures, *Sheep, and ~~Neat~~, and Goats,* as sacrifices, to represent the grand Sacrifice and mystery of the death of Christ. Then, by the *brazen image* *Num. 21. 8.* *of a Serpent*, lifted up upon a pole, he represented Christ as crucified, although a Serpent *Joh. 3.14.*

is

is, of all creatures, esteemed most vile and cursed. The great Sacrament of taking away sins, called *Circumcision*, was to be performed on that part of man's body, which is called *uncomely*, and *pudendum*. Indeed, the *Temple* was a splendid and glorious type; but even this, and the other, were slighted, when they had served their due time. All this was to instruct his people, not to adhere and rest on the figures, but principally to regard and consider the signification and substance of them. For when they confided in, and boasted too

Jer. 7. 4. much of their *Templum Domini*, God suffered it soon after to be destroyed; and when they magnified the *brazen Serpent*, with offering incense to it, the good King *Hezekiah* brake it in pieces.

2 King. 18. 4.

The like policy was used by the Divine Wisdom in the New Testament, by choosing contemptible men to administer the Gospell, as *Fishermen*, *Idiots*, *unlearned and ignorant*, **A&t. 4. 13.** *Foolish things, weak things, the base, despised, and the (Μη ὀντα) Nothings of the world*, **1 Cor. 2. 27, 28.** And such as were esteemed *the filth, and the off-scouring of all things*, **1 Cor. 4. 13.** And also, *the foolishness of preaching*, **1 Cor. 1. 21.** The Apostles were suffered to be *poor, naked, hungry, to be stoned, scourged, imprisoned, crucified, beheaded, slain with the sword*. The reason of these dispensations may thus appear: When **A&t. 14. 12.** the *Lystrians* esteemed too highly of *Paul*, as if he were a god, presently God suffered him to be stoned almost to death; of which, and all such like permissions, the same Apostle hath left us this true and usefull document,

We

We have this treasure in earthen vessels, that ^{2 Cor. 4.7.} the excellency of power may be of God, and not of us. Just so, that the people of God might be induced to consider, and look after a far more high and noble Sabbath, it pleased the wise Godhead to incumber the seventh-day-Sabbath with such disparagements as these following.

1. The Sabbath-day was never made known or mentioned, until 24 hundred years after the Creation, although other Ceremonials had been enacted long before, as Sacrifices, and Circumcision, and the Passeover also some time before it. It seems, that in all that long time, there appeared no necessity or use of a seventh-day-Sabbath. St. *Augustine* further observeth, ^a *Non invenimus Davidem aliquando recordatum Sabbati secundum obseruationem Iudeorum.* (i. e.) David, (or whosoever with him was the Psalmographer) never mentioned the Jewish Sabbath, although in the Title of that Psalm, the Sabbath day was mentioned, in, or before, *Austin's* time, as appeareth in St. *Jerom.* But surely, *Austin* knew that Title to be added by some other, and not by *David*. We have also observed before, that Christ himself, in the Gospel, did never rehearse the Sabbath-Law.

^a *Aug. in Psal. 37.*

2. After this Sabbath-Law was set up, God laid a necessity on his people by command, of breaking and prophaning it, in *Marching*, *Sacrificing*, and *Circumcis*ing; as also by human necessities, in the works of *Midwifry*, *milk*ing, *feeding*, and *helping* their *cattle*. And, by the precept of loving their neighbours, to assist them in the casualties of fires, sickness,

ficknesse, wounds, and in wars defensive, of themselves and their brethren; or else they
 1 Mac. 2 must have perished, as many did in the *Mac-
 38. cabean times*, by their Sabbathcall superstition, in not defending themselves; for upon this needlesse nicety, they suffered their City to
 b *Ios. Ant.* be taken by *b. Ptolemaeus Lagus* on a Sabbath
 l. 12. c. 12. day; and their Temple also afterwards by
 c *ibid. l. 14* *c. Pompey the Roman*, whereby the Jews became first subject and Tributaries to *Rome*.
 c. 8. After this, when the Jews rebelled against the
 d *ibid. de Bel. l. 1.* Romans, *d. King Agrippa* exhorting them to submit, told them withall, That they keeping their custom of so Sabbathizing, must needs be easily vanquished. Whereas the true mysterious Sabbath might have been truly sanctified, with all these workings, as is said before.

3 No Manna, in all the forty years, ever fell from heaven upon any Jewish Sabbath day, although it fell on every other day of the week. This surely was intended as an abasement, a slur, or disgrace thereof. We know that Manna represented Christ, as himself said, *Joh. 6. 35. 51.* No Manna on the Sabbath day, that is, no Messiah to them, that will not apprehend him in his Type, but content themselves in the meer Day shadow. St. *Austin* judiciously saith, *e Non credentibus, Manna sola; sed credentibus, idem qui nunc Christus.* (i. e.) By believing Israelites, the Manna was not received alone, (as by unbelievers) but, with it, the substance and mysterious Manna, which is Christ. Just as with faithfull Communicants in the sacred Eucharist, not onely Bread, but Christ also, by faith and love, is entertained and united with them.

The

*e Aug. de
Divers.*

Tract. 13.

To. 9.

The Manna did represent both *God the Word*, (as Incarnate) and also *the Word of God*, (as delivered in holy Writ); So *f. Ori-* *Orig. in gen* and *g. Austin* affirm. Now, although this *Ex. bom. 7.* *Manna of the Word* did fall in the Jewish Sy- *g. Aug. de* *nagogues* every Sabbath day, when the *Scrip-* *Temp. Ser.* *tures of Moses* were read unto them, as St. 91.

James said; yet, to unbelieving Jews, this *Act. 15. 21* *Manna* did, *vermes generare*, it bred worms, and stanck, as the fore-named Fathers ob-serve. For, by misunderstanding the excel-lent Word of God, and misapplying it; and in it, this mysterious Sabbath, onely to the shadow of a day, and corporall idlenesse, they bred the worms and stanck of superstition, blindnesse, misbelief, and pertinacy therein. Just so, even at this day by sad experience we have found, that the Manna, or good Word of God being abused, by misunderstanding or misapplying, or else by hypocrisy; hath been made a stumbling-block, and bred heresies, schisms, sacrileges, rebellions, wars, and unchristian Massacres. There never yet was in the Church any heresie so impudent, but brought some pretence or letter of Scrip-ture to back it. The bloody Glosser, that taught Subjects to kill their good King, by a cursed Glosse upon *Gen. 9. 6.* yet so, he brought Scripture in his mouth, as *Satan* did *Matth. 4.* to Christ, which surely himself knew to be most falsly applied and abused. Such abuses by hypocrites and hereticks, occasioned some late Romanists, as *Hofius, Pighius, Eccius*, and others, to utter blasphemies against the holy Scriptures; they called them, *A nose of wax, a leaden rule, a dead Letter, a dumb Doctor,*

Doctor, an occasion of contention, a sphinx or Riddle, and like Aesop's Fables. Every charitable Reader will easily conceive, that such learned men meant not these speeches of the pure word of God, but only of the abuse thereof. In which consideration, *Luther* also (as *Surius* saith) called the Bible, *Librum Hereticorum*; and *Hosius* called it, *Verbum diaboli*. (i.e.) The book of hereticks, and, The word of the devill. For so, before all these, *St. Jerom*, without any blasphemy, said, *

* *Hier.* in pretatione perversa, de Evangelio Christi, ho-
Gal. 1. 5. minis fiat Evangelium, aut, quod pejus est,
To. 6. diaboli. (i.e.) By false Expositions, the Gosp-
pell of Christ may be made the Gospell of
men, or, which is worse, the Gospell of the
devill. Thus he: and thus also our new Sab-
batarians, abuse both the Manna of the Word,
and the true Sabbath of God.

Some of the Fathers much pleased them-
selves with a conceit, which they took up
Wisd. 16. either from a passage, Wisd. 16. 20. or from
20. *Philo the Jew*, That the Manna had a severall
taste, agreeing with every man's appetite; as,
of bread, or flesh of beasts, or of fowls, or of
a Orig. in fish. Thus ^a *Origen* writeth, and ^b *Easil*, as
Mat. Tract. from *Philo*, and ^c *Ansttin* often, and ^d *Prosper*,
35. in one of his Poems, thus:

^b *Eas.* Epist. 406.

^c *Aug.* Epist. 118.

^d *Prosper.* de *Provid.*

*Nam quis tantarum evolvar miracula re-
rum,
Manna insbrem, & cunctos in cœli pane sa-
pores?*

And we in our daies have perceived some
Sabbatarian innovators, misapplying the
Man-

Manna of the Word, and the sacred doctrine of the Sabbath, to their own gusts, or wicked designes. Bishop Montague observed, ⁱⁿ that ^{the} *AB.* & ^{Mon. c. 7.} the Jewes, in their last times, were not charged with the grand roaring sins of their fore-^{s. 27.} father's idolatries, but with superstitious traditions, too strict sabbatizings, and hypocrisy; and yet they were then worst of all, and committed that horrid sin which Christ called, *The filling up the measure of their fathers*; and that was, their killing ^{Mat. 23.} *God's An-32.* noynted. How near some Sabbatarians have approached to that sin, I take not upon me to judge, but leave it at their own conscience, where they will surely find it one day.

4. *Christ the Saviour lay dead in his grave on the whole Jewish Sabbath day.* This surely was intended as a disparagement of that Sabbath, because he did not so on any other whole day from his death to his resurrection. And this may be well conceived to intimate the death of that Sabbath, and also the deadnesse of the Jewish misapprehension thereof: For Christ was the life and spirit, both of the Sabbath-day, and of his people; so that without the apprehension of him, the Sabbath-Law was but a *dead letter*, and no better then a *mortician*, or dead carcase: which if the people under the Law had but touched, it made ^{Numb. 19.} them *legally unclean*. His lying dead might ^{11.} moreover have taught them, that he inspired not, or breathed any vitall graces, into such vain and empty Sabbatizers.

Christ, we know, is often called *Life*, as, *Joh. 4. 6.*
I am the way, the truth, and the life. And, *He. & 1. 12.*
that hath the Son hath life. The Apostle saith, *Col. 3. 4.*
Christ Gal. 2. 20.

Christ is our life; and, Christ liveth in me. All this is said in respect of the union of Christ and his servants, who apprehend him by faith & love. But to those Jewish and faithless Sabbathizers, he was as one dead, in respect of their neglect of the living substance, and doting on a dead sabbatarian shadow, as it were upon the fallacious apparitions of dead men, which are not really the things which they seem to be; and therefore our old Writers call them *Umbras, (i.e.) Shadows.* When *Tremelius* (a learned man, and well deserving of the Church) lay on his death-bed, and perceived, that some suspected him to retain in his heart the Jewish Religion, because he was of Jewish parentage; the good man, to put them out of that suspicion, cried out, *Vivat Christus, pereat Bibrabis.* So we profess of the shadowie Jewish Sabbath, Let it die and vanish, whilst the true Sabbath, Christ our Lord, shall continue for ever.

a I.W. Exercit.

7. Another discountenance of the seventh-day Sabbath, is, That even in the Old Testament; whilst this Ceremony was in force, God called it but a *Sign*, *Exod. 31. 17. Ezek. 20. 12.* and the Apostle afterwards call'd it but a *Shadow*, *Col. 2. 17.* And moreover, God professed, that he could not away with (or endure) their *Sabbaths*, *Isa. 1. 13.* And Christ, in the New Testament, in his own person, dissolved it by cures, clay-tempering, and causing a bed or couch to be carried, &c. None of these things would have been said or done, if the seventh day had been the onely Sabbath, intended in this fourth Commandment.

The

The Reader may further observe, that the same God who did so much slight the Sabbath, sometimes; and also at length quite nulled it; yet at other times he exceedingly magnified the Sabbath, and gave most strict and frequent commands to keep it, to hallow, and to sanctifie it; as *Exod. 31.16. Jer. 27.22. Ezek. 20.20.* & *44.24.* and promised great favours & blessings to his people that kept it unpolluted.

These passages at first sight appearing so contrary, might justly seem Riddles to us; but that we assuredly know, that there is included in this Commandement, a twofold Sabbath, the one *Ceremonial*, and but temporary; the other *Moral*, and eternal.

The *Ceremonial* consisted only in the Typical hallowing of the Seventh day: And this day Sabbath is it, that God so much slighted, because his people would not understand the true signification, meaning, and intention thereof.

The *Moral*, Spiritual, and Mysterious Sabbath, is Christ the Saviour; and He only is meant, and only He it is which God did so much magnifie, under the Appellation of Sabbath, of whom the Seventh-day Sabbath was but a sign, or shadow, and was to vanish in its due time, whereas the Moral Sabbath was to continue everlastingily.

This twofold Sabbath to me seemeth to be signified by the words of God, in the place before cited, *Exod. 31.16.* Where the word Sabbath is doubled without any other cause *Exod. 31.* appearing, when we thus read, *The Children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations.* Here is

a Sabbath, and a Sabbath. First, the Ceremonial, to be kept weekly, that by it they might be induced to apprehend the Second, even their Messiah throughout their generations.

Of this Moral and everlasting Sabbath, I take the words following to be meant (although I know, that some expound them otherwise) *Israel shall keep the Sabbath---for a perpetual covenant, it is a sign between me and the children of Israel for ever.* These words, for ever, and perpetual, do indeed sometimes signify but a finite and limited time, which Divines call, *Perpetuitatem periodicam*, or *imitatam*; as *Deut. 15. 17.* *He shall be thy servant for ever.* So again of Samuel's Ministry, *1 Sam. 1. 2.* called *for ever*: Which Jerome more fitly renders, *Fugiter*, that is, continually, or perpetually; for the word *Perpetual*, doth signify any time, though but short, so it be without discontinuance, or interruption; for so Grammarians teach us,

^a *Perot.* ^a *Perpetuum dicimus, integrum, non interrup-*
^b *Plaut in tum:* As in *Plautus*, ^b *Perpetua nox*, signifi-
 Rud. ^c *in* ^c *Stich.* fies but one whole night; and he also calls ten years, *Decem perpetios annos*. But sometimes also, these words signify sempiternity, and absolute everlastingness, as they do in that place above-said. Which way soever we take them, they must relate to the Moral Sabbath, because that Sabbath was, & is, to be kept continually, perpetually, for ever, without any vacation, or interruption at all; but so were not the Ceremonials, or Seventh-day Sabbaths, between which there was weekly six days intermission.

The Covenant which is there said to be *perpetual*, and *for ever*, signifieth Christ, and

is the same which in *Jerome*, is called a new Covenant, of which that Prophet thus wri-
teth; *This shall be the Covenant--I will put my Law in their inward parts, and write it in their hearts.* That this Law is meant of Christ, I have shewed before: ² And that Christ only is this everlasting Covenant, the Gospel often declareth: Christ saith, *This is my blood of the new Testament*, Matth. 26. 28. Or, as St. Luke reads it, *This is the new Testament in my blood*, Luke 22. 20. Testament and Covenant signifie the same thing, but only, that a Covenant is a Promise Conditional: And a Testament there is the same Promise, or Covenant, given and bequeathed. So *Hebr. 13. 20.* The blood of Christ is called, *The blood of the everlasting Covenant* (*διοδίνης ζωῆς*) which *Beza* renders, *Æterni federis*, i.e. Eternal Covenant: So these words, *Testa-ment*, and *Covenant*, both to our own, and also to forrain Translators, seem all one; so Christ must be this everlasting covenanted Sabbath.

But then, if this everlasting Sabbath be really Christ, how is it called a *sign*, as the Typical Sabbath is; for so we read, *Exod. 31. 17.* *It is a sign for ever?*

To this we answer: That this Sabbath is no otherwise called a sign, than Christ himself is so called. *Luke 2. 34.* *This Child is set--for a sign that shall be spoken against.* And, *Then shall appear the sign of the Son of Man in heaven.* This sign signifieth the very Person of Christ, as both *Origen* and *Chrysostome* expound it. Only, the Covenant of Christ's Sabbathship is an everlasting sign, but so is not the sign of the Ceremonial Sabbath, as hath been

proved. In this sense only the Sabbath is everlasting, as it signifieth Christ, of which there is no doubt to be made.

Act. 13. In a like case, when question was made by *Dalcinus*, how *D i u d*, being a great sinner, could be styled, *A man after Gods own heart?*
22. ^{* De 8.} *St. Austin answered; a De Christo intellige,*
^{Quæst.} *Uulc. To. 3.* *& nullus nodus est.* So we say, if we understand that this Sabbath Moral signifieth Christ (as certainly it doth) then there will be no question of the everlastingness and eternity thereof. The Ceremonial, or *Day-Sabbath* was taken away, that so the true substantial Sabbath might the better take place in mens minde: Just as Typical Sacrifices were rejected by God, that so the grand Sacrifice of Christ might be by faith apprehended; of which the Apostle expressly thus writeth, *He taketh away the first, that he may establish the secund.*

Heb. 10.9. This is also to be observed for a sign of the depreciating, or undervaluing of this Typical, *Mar. 2.26* or Day-Sabbath, that Christ said, *The Sabbath was made for Man, and not Man for the Sabbath.* This he meant (no doubt) of the Ceremonial Sabbath, in that it was ordained, only to be ministerial and subservient to Man, as a Conductor and Guide to the true everlasting Sabbath; for if he had spoken of the Moral and Mystical Sabbath, he might truly have said, *That Man was made for the Sabbath;* because the true Sabbath is *God the Son*, by whom, and for whose glory, all Men, and the World it self were made: And he was before all Creatures, and not made at all, nor created, but begotten from Eternity.

But yet, this Son of God may truly be said to

to be made the Sabbath for Man, yet not as he is merely *the Son of God*, but as he is also, *the Son of Man*. He was made Man for us, and by that he became the *Mystical Sabbath*. For the Son of God considered in his pure Divinity, cannot be the Sabbath; neither can the Son of Man be so, if considered without his Divinity, but joynly with both Natures: So that in consideration of his assumed humane Nature, and therewith his Sabbathship, he was made for Man, and came to help, and minister to Man, as himself most graciously acknowledged; *The Son of Man came not to be ministered unto, but to minister.*

Matth. 20.

28.

7. Finally, The most notorious slurre of all, was, That this Seventh day, which God appointed to be hallowed, could not possibly be so kept on that day in all places of the Earth, as any Man that hath but mean knowledge in *Geographie* may easily apprehend; for when in one part of the Earth it is *Mid-day*, in another part it is *Mid-night*, and when Day begins in one part, Night begins in another; so that the Jews themselves, in their remote dispersions, cannot possibly Sabbathize at the same time. By this it may clearly appear, that the seventh-day Sabbath was only a national Constitution, during the standing of the Judaical Commonwealth, and that the Seventh day was not that Moral Sabbath which God required in this fourth Commandement; because a Law Moral bindeth all Nations in every part of the Earth: but some other Sabbath was intended, which possibly might be kept by all Nations; & that Sabbath is Christ. Who therefore sent his *Apo-* Mar. 16. *stles with an universal Commission, Go ye into all*

*a'like world and preach. And not only to the
Jews, but, Go and teach all Nations.*

19.

These and such like incumbrances, impossibilities, and inconveniences, did the Godhead put upon this Ceremonial Sabbath (as no fire-kindling, no burden-bearing, no meat-dressing , no stirring out of their places) and thereby made that People ridiculous to other Nations, as the Prophet saith, *The adversaries did mock at her Sabbaths: And the Manichee called their Saturday Sabbaths; * Catumnas Saturn:acas, i.e. the fetters of Saturn.*

* Aug.

Cont.

Faust. I. 18

c. 5.

Logicians use to say , *Uno absurdo dato, mille sequuntur* : The mis-understanding of this one Sabbath Law, led the Jews into strange and ridiculous Superstitions, and also to the ruine of their Persons, and City, and Temple. A Jew, in a boysterous Sea, refused to tug at the stern, because it was his Sabbath day, and so he perished. Another would not be drawn out of a loathsome draught upon the same reason, but rather miserably perished, as our own Histories record.

The Jews could not be ignorant, that God himself did work on every Sabbath-day , and that he did also occasionally command others so to do, as the Preists, and sometimes the Soldiers ; therefore they might easily have perceived, that both the Sabbath, or Rest of God, and also of his people , consisted in something else, and not in a meer cessation from worldly works. Some Sabbatarian Writers tell us, *That Man shou'd work when God worketh, and rest when God rested.* But God worketh always, so cannot Man : If they had said , that Man should rest in that thing, which God rested in, they

they had spoken home to the true Sabbath indeed: For God rested only in Christ, and so should we; otherwise all Seventh-day Sabbathizing is utterly vain and superstitious.

By these Reasons a pious and judicious Reader will clearly perceive, that these slurs were put upon the *Day Sabbath* by our Wise God, on purpose, and design, to withdraw his people from the shadow to the substance, and from the Ceremonial to the Moral, and substantial Sabbath, which is Christ: for just such a design God had in his Dispensation, even of the Moral Law, which was first written in Man's heart: Then afterwards, when it was to our lapsed and depraved nature impossible, yet it was again imposed on us, and engraven in stone: And this he did, that thereby he might direct us, both to perform so much of it as we can, and also to seek help and mercy of him, for what we cannot do.

There had been no need of writing this Law in Tables of stone, which was written before in Man's heart, but only, because, as St. Austin saith, *a Tu fugitivus eras cordis tui; i. e.* Man was a run-away from his own heart and principles; for we find, that Man now perpetrateth wickedness, which his own conscience judgeth to be so, and also condemneth; as an Heathen confessed; ^a

^a Aug. in
Psal. 57.

^b Juvenal
Sat. 13.

— *Se judice, nemo nocens absolvitur.*

The reason why God did impose this Law on Man, then, when it was impossible, is singularly rendered by the Apostle, thus; *The Scripture hath concluded all under sin, that the Promise*

^{Gal. 3.22.}

by

Ibid. v. 24. by faith of Jesus Christ might be given to them that believe. Now, although the impossible Law is by faith and union with Christ made possible to Man ; yet it was imposed on us with all its *literal* impossibilities on purpose to be (as the same Apostle saith) *Our Schoolmaster, to bring us unto Christ* ; or indeed, to drive, force, and necessitate us, to seek some other means and way for our justification, and salvation, besides the Law ; which way is only the Lord Jesus Christ, in whom only our peace with God, and our everlasting Sabbath consisteth. To Him therefore, with the Father, and the holy Spirit, be rendered blessing, honour, praise, and thanksgiving, for ever and ever. *Amen.*

Laws Deo.

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